

THE ECLECTIC REVIEW,

FOR OCTOBER, 1834.

Art. I.—1. *Chants Chrétiens*. 12mo. pp. viii, 368. Paris, 1834.

2. *Choir de Cantiques*. Troisième Edition. Paris, 1834.

IN the "*Archives du Christianisme*," (June 28,) a religious journal well deserving of the patronage of British Christians, we find a notice of these publications, which we think our readers will thank us for placing entire before them in the form of translation, as it supplies some interesting general information.

'There are reckoned to be in the German language, more than eighty thousand poems adapted for singing (*cantiques*): in France, there might, perhaps, be reckoned a hundred and fifty thousand. On both sides of the Rhine, the people sing; but on one shore, the popular poetry is eminently religious, while on the other, it is not at all so. This difference has its origin in several causes, which it may not be uninteresting to touch upon in a few words.

'Popular poetry is the most faithful interpreter of the national character; and to that is more especially applicable the celebrated definition, "*Literature is the expression of society*." Now the nations of the North are distinguished by a character habitually serious, contemplative, self-reflective, loving to live in the interior world of the soul, seeking after new ideas rather than new sensations, and finding the same attractions in the phenomena of conscience, that other nations do in the phenomena of nature. This character, or, to speak more properly, this instinct of the northern nations, could not fail to conduct them to the discovery of a species of poetry unknown to the Greeks and Romans,—the inward poetry, (*la poésie intime*,) the poetry of the soul. All poetry of this description is serious, because man cannot enter within himself without reflection, without effort,

nor, perhaps, without pain; and all serious poetry necessarily refers to religion, whether to glorify or to revile it. The poetry of Byron finds its explanation, as well as that of Klopstock, among a northern people. The character of the southern nations is completely different: the mind loves to occupy a position external to itself, delights in living with the physical world, suffers itself to be governed by sensations much more than by ideas, and lends itself to the service of every species of material delight. Thence must needs spring up, exhaust itself, and be reproduced, a poetry of art or of artificial character, melodious, richly decorated, laboured in expression, but deficient in invention, soothing the ear and the passions, but not even aiming at touching the conscience. In this kind of poetry, the forms of religion may indeed find place; but the doctrines of religion can obtain no admission, unless as it regards mythology, which is but sensation embodied under all its metamorphoses.

‘We may already easily understand, why Germany should produce thousands of hymns, at the same time that France saw produced thousands of songs. Although France does not belong, in the whole extent of its territory, to the Southern regions of Europe, its literature has been deeply impressed, since the era of the Crusades, with the character of the nations of the South. The Troubadours of Provence were the progenitors of the Trouveurs of the northern provinces. In later times, under the Medici, and in the brightest years of the age of Louis XIV., the literature of Spain and that of Italy exerted over our great writers an incontestable influence, which extended itself to the end of the eighteenth century. It is only within our own time, that the poetry of the North has endeavoured to produce a reaction in France against the poetry of the South. Our dramatic writers no longer borrow their inspiration, like Corneille, from Lopez de Vega, or from Euripides, like Racine: they seek to derive it now from Shakespeare or from Goethe; and our own Lamartine studies Byron with as much assiduity as our Lafontaine studied Ariosto.

‘To return to the popular songs; Germany and France have presented, in this point of view, an aspect altogether different. The German Minnesingers were nurtured, as is admitted even at Weimar, under the genial rays of the poetry of the French Troubadours. The gentles of Suabia imitated those of Provence, in their devotion to beauty, in their pilgrimages from castle to castle, in the varied and learned forms of their poems. But the worship of love is more ideal, more inward, more pure, among the Minnesingers, than among the Troubadours. The poetry of the North can be considered as the daughter of the poetry of the South, only in its mechanical processes of composition and of outward form: it separates itself from its parent by

its idealism and by the religious sentiment which never deserts it. The Troubadours produced *canzonette*, pieces of a light and gay character, dedicated to sensual love. The Minnesingers composed *lieder*, hymns which breathe a spiritualised passion, and sometimes even divine love. The song and the hymn had already chosen their place, and performed their part among the two nations.

‘But before long, a vast event, the Reformation, brought its powerful influence in aid of that of the national character. From the year 1524, Luther began to publish hymns in the German language; and the Protestant nations accustomed themselves to sing them, not only in their places of worship, but also in their houses, in their family meetings, over the tombs of their fathers and the cradles of their children. The sixty-three hymns of the Reformer of Wittenberg gave birth to a prodigious number of other religious songs, especially in the eighteenth century. The Germans of the Reformed Church, who had at first made use only of a bad translation of the Psalms, followed the example of those who adhered to the Confession of Augsburg, the Pietists, and the Moravians. The best poets of Germany (the most modern, Schiller and Goethe, excepted,) deemed it their duty and honour to compose hymns; and the result was, that the sacred poetry of Germany became superior to every other species of poetry, both in quantity, and in the excellence of its productions. Nothing similar to this is found in France. The small number of the Protestants, their incessant struggles with the House of Valois, the austere forms of the Calvinistic worship; in the two succeeding centuries, the persecutions of Richelieu and Louis XIV., the fugitive and obscure existence of Protestantism in the wilderness; finally, at the era of the French Revolution, the chilling influence which spread over the faith, the declension from religious habits, the predominance of political affairs;—all concurred in confining our churches to a bad translation of the Psalms of David, and in rendering hymns extremely rare. We have not had, up to the present time, more than was strictly necessary; and the greater part of our hymns, composed by theologians rather than by poets, are characterized by a sorry mediocrity.

‘As to the French Catholics, they enriched themselves, during the seventeenth century, with some excellent Latin hymns; but good hymns in the vernacular language are not to be expected from that quarter. When the people sing in Latin in their public worship, the best sacred poetry naturally borrows the language of the sanctuary. Scarcely did the lyre of Racine, obedient to the austere voice of Port Royal, atone for its profane tragedies by some religious poems. I do not speak of John-Baptist Rousseau: his sacred poems are a sort of poetical manufacture, and nothing better. The Missionaries of Catholicism, since the

Restoration, have endeavoured to render hymns in the French language popular; but nothing could be more ridiculous than their attempts. Imagine the effect of miserable complaints, forced to rhyme at the expense of grammar, and sung to the tune of "*Catacoua*" or "*Folies d'Espagne*." To bring into eternal contempt the French hymns of the Romish Church, there only wanted, perhaps, those of the Missionaries of Charles X.

'From the preceding observations we may deduce one important inference; namely, that the language of sacred song must exist in Germany, while in France it has no existence, or at least has only just come into being; for languages are instruments which undergo transformation according to the use they are applied to. Poetry has but two modes of expressing itself in French, the tragic and the comic phrase, the sublime and the vulgar. That is to say, our language is above the proper style of the hymn in one of its forms of phraseology, and below it in the other. The hymn requires a phraseology simple yet dignified, popular but serious, at once easy to be understood and elevated. Alas! I appeal to all who are competent to form an opinion in this matter, and their reply will be, that the language which should unite these two conditions is yet to be created in France. Some persons may even be disposed to add, that it never will be created. If you choose to write the higher kind of sacred poetry, the French language will adapt itself to you in that walk; you will only need to have genius to become a Lamartine; but your poetry, I give you warning, will not be popular: hymns written in this style will be very bad hymns. If then you choose the popular kind of poetry, the greater part of the words in the Rhyming Dictionary will be at your disposal; with nerve, and especially with good sense, an indispensable requisite in addressing the people, you will succeed; but you will then produce, I can predict, songs, not hymns. I know not whether I am about to enunciate a paradox, but I believe it to be more easy to compose in French a passable epic poem than a good hymn, which, as Boileau said of the sonnet, is itself worth a long poem. The difficulty of a good hymn in our language is such, that even Frenchmen, imperfectly as they may be acquainted with German or English, succeed better and more easily in composing hymns in those foreign tongues, than in their own.

'The remarks we have just submitted to the reader, do not prevent our doing justice to the efforts made, of late years, to multiply the number of French hymns: we deem those efforts, on the contrary, the more laudable and deserving of encouragement, on account of the great obstacles which were to be overcome. A pastor of Geneva, a man of piety and talent, M. Malan, has led the way with a zeal which has been crowned with success; and his hymns, to which he brought the rare and precious advantage of composing both words and music together, have powerfully served

to popularize religious song in the reformed communions of Switzerland and France. We may expect not less from the Collection which we have now to announce. The airs have been chosen, with correct judgement, from the works of the greatest masters: Haydn, Paër, Beethoven, Mozart, and other composers equally illustrious, here lend the melody of their airs and the majesty of their harmonies to the effusions of Christian piety. The hymns are, for the most part, all that they can be in French. Devotional sentiment, the life of faith, experience of the blessings conferred by the Christian religion, are displayed in every page. Some few are remarkable for their poetic merit. The quality which is most rare in this collection, is the talent of versification, which, besides, is the less necessary as concerns pieces intended to be sung. In other words, the authors of these hymns are true Christians; among these Christians, there are some poets; among these poets, we have some difficulty in finding masters of versification, and we do not very much regret their absence.

‘These “*Chants Chrétiens*,” the typographical execution of which is extremely neat, will, we hope, be favourably received in our churches and in our religious assemblies. They will contribute to sustain the Christian life among them; and they will have no inconsiderable influence in developing that religious awakening which we now witness. The Editor of this Collection has deserved well of the friends of the Gospel; and we invoke upon his work every Divine benediction. The “*Choir de Cantiques*,” of which the third edition has just appeared, is already well known to pious persons, and stands in no need of our recommendation. The best collections have been laid under contribution by the Editor. The profits of the sale are to be devoted to the Establishment at Chatillon sur Loire, designed for training schoolmasters. The purchaser of this book will therefore at once obtain possession of a good publication, and contribute to a good undertaking.’

Thus far the Reviewer in the *Archives*. In the Writer’s remarks upon the distinctive character of the poetry of the northern and southern nations, there is, perhaps, something fanciful. The distinction between the two kinds of poetry must be recognized; and the difference between the national character of the Germans and that of their more gay and volatile neighbours, is decided and palpable. But the theory can hardly be sustained, which seems to ascribe to climate and physical circumstances, the diversity of character which is reflected in the literature and popular poetry of the Germans and the more southern nations. For, in the first place, the discovery of the more intellectual species of poetry, *la poésie intime*, was not reserved for the northern nations. Its earliest specimens are found in the literature of Judea; and next

to the inspired poetry of the Hebrews, in moral sublimity, are some of the loftier flights of the severe tragic poetry of Greece. How could the country and language of Plato be deficient in the poetry of the soul? On the other hand, what can be more completely sensual than the poetry of the Scandinavian bards? The truth is, that, under every climate and zone, we find both temperaments of mind, both species of production, co-existing and sometimes commingling in the national character and literature. The East has its mystical and esoteric poetry as well as its voluptuous songs. India has its austere Pythagorean philosophy as well as its pantheon, its Jina as well as its Krishna. It is a serious error to imagine that the creed and character of nations are determined or shaped by their physical circumstances; the influence of which, how powerful soever their operation, as it were, *in vacuo*, that is, in the absence of the influence exerted by political condition and religious tenets, are so easily overborne and counteracted by causes more directly operating upon the moral nature. The character of nations, as of individuals, is shaped by their creed, not their creed by their character. Had the Reformation maintained itself in Spain or Italy, as it did in Germany and England, we should have had a new sacred literature springing up under the fervid beams of the South. Castile and Tuscany would have produced both their Miltons and Klopstocks, and their Wetsteins and Michaelises. Wherever the inspired volume is naturalized in the vernacular language, and familiarized to the people, it must exert a powerful influence, not merely upon the religious belief, but even upon the literature of the nation.

The political circumstances under which Protestantism has always maintained a precarious existence in France, contrasted with the degree of religious liberty enjoyed by the Protestants of Germany, will, we think, sufficiently account for its never having given birth to a sacred literature and *hymnology* that might vie with that of their more fortunate neighbours. As to the capabilities of the French language, we scarcely feel competent to offer an opinion; but we concur with the Writer of the preceding remarks in his fine observation, that languages are instruments which undergo transformation according to the use they are applied to. The middle style between the stiff, set phraseology of French heroics and the popular idiom, which is, we are told, yet to be created in France, would be the natural result of the formation of a Protestant language and a religious literature. In our own country, we owe *Paradise Lost* to Puritanism, Watts to non-conformity, Cowper and Montgomery to the revival of the evangelical faith. To Cowper has been ascribed the foundation of the modern school of poetry, which has succeeded to the artificial style of Pope, and the florid, pompous phraseology of Thomson. From the time of the Restoration to the middle of

the last century, the French set our fashions in literature as in costume. The time is come for repaying our obligations in a better coinage. France has hitherto been half a century behind us in philosophy. It adopted the metaphysics of Locke and the atheism of Herbert and Spinoza, when they were beginning to be superseded or discarded here. We must not then be surprised if it is only just beginning to import our purer faith and more precious literature. It has given birth to its Pope in Boileau, to its Thomson in De Lille: its Cowper will appear hereafter.

We are glad to notice among these *Chants Chrétiens* several translations of well known hymns in our own language. By means of translation, the spirit of English psalmody is most likely to be transferred into French poetry. So great are the difficulties of poetical translation, that it would not be fair to take a translated hymn as a fair specimen of the poetical merit of the present Collection; but we think that our readers will be pleased to have an opportunity of comparing with the original the following imitation of Cowper's beautiful hymn,

' I thirst, but not as once I did.'

' Seigneur, mon âme est altérée,
Mais ce n'est plus de vains plaisirs.
Par ton Saint Esprit éclairée,
Vers toi se tournent ses désirs.

' A l'aspect de ta croix bénie,
Sont tombés mes impurs liens :
Mes yeux n'ont plus vu que folie
Dans ce que j'appelais des biens.

' Après ta grâce je soupire
En mon cœur fais-la pénétrer.
Fais que, soumis à ton empire,
Je ne vive que pour t'aimer.

' O Jésus, tu peux toute chose !
Par toi le désert va fleurir ;
Ta main fera naître la rose
Sur un buisson prêt à périr.

' Bon berger, tu sais ma faiblesse :
Prends ton pauvre agneau dans ton sein ;
Et, soutenu par ta tendresse,
Il te suivra jusqu' à la fin.'

The last verse has no counterpart in the original, nor does it quite harmonize with the rest. Another of the Olney Hymns, beginning, 'When I lived without the Lord,' is more closely rendered, and we shall give both the translation and the original.

- ‘ While I lived without the Lord, ‘ Quand je vivais sans le Seigneur,
 If I might be said to live, Si toute fois c’est une vie,
 Nothing could relief afford, Rien ne pouvait remplir mon cœur,
 Nothing satisfaction give. Et toute paix m’ était ravie.
- ‘ Empty hopes and groundless fear ‘ Comme une plume dans les airs
 Mov’d by turns my anxious mind, Au gré des vents est ballottée,
 Like a feather in the air, Ainsi par des soucis divers
 Made the sport of every wind. Je sentais mon âme agitée.
- ‘ Now I see, whate’er betide, ‘ Maintenant, O Jésus ! je vois
 All is well, if Christ be mine : La seule chose nécessaire,
 He has promised to provide ; Et c’est de s’appuyer sur toi,
 I have only to resign. Comme un faible enfant sur sa
 mère.
- ‘ When a sense of sin and thrall ‘ Depuis le jour où tu m’as pris,
 Forced me to the sinner’s Friend, Me délivrant de l’esclavage,
 He engaged to manage all, Tu t’es chargé de mes soucis
 By the way, and to the end. Jusqu’ à la fin de mon voyage.
- ‘ “ Cast,” he said, “ on me thy care ; ‘ “ Repose-toi donc sur mes soins,”
 ’Tis enough that I am nigh : Me dit mon Dieu dans sa Parole.
 I will all thy burdens bear, “ Ne sais-je pas tous tes besoins ?
 I will all thy wants supply. Et n’est ce pas moi qui console ?
- ‘ “ Simply follow as I lead ; ‘ “ Suis simplement, quand je con-
 Do not reason, but believe : duis ;
 Call on me in time of need, Sans raisonner prends confiance :
 Thou shalt surely help receive.” Tu peux compter sur mon appui :
 Invoque-le dans ta souffrance !”
- ‘ Lord ! I would, I do submit,— ‘ Seigneur, je veux abandonner
 Gladly yield my all to Thee : Mon sort à ta volonté sainte :
 What thy wisdom seems most fit, Donne ce que tu veux donner,
 Must be surely best for me. Et je le recevrai sans crainte.
- ‘ Only, when the way is rough, ‘ Mais si tu vois mon lâche cœur
 And the coward flesh will start, Sous ta main murmurer encore,
 Let thy promise and thy love Tu lui parleras, bon Sauveur,
 Cheer and animate my heart.’ Pour qu’il se taise et qu’il adore.’

Of Cowper’s exquisite hymn,

‘ There is a fountain filled with blood,’

two different versions will be found in the *Chants Chrétiens*, and the *Choir de Cantiques* ; but neither of them is very happy.

No names of authors are given in this collection, and we are unable to distinguish those which are new. The Editors state, that, in publishing this new collection, they have thought it desirable to preserve those versions of the Psalms which have been most happily executed, and such ancient hymns as have acquired

the greatest popularity. Of the modern hymns, a certain number have already appeared, and are here reprinted with the consent of their authors or of the editors of the publications in which they were originally inserted.

‘We might,’ it is added, ‘have drawn more largely from the “*Chants de Sion*” of M. Malan; but we have been unwilling to avail ourselves otherwise than sparingly of the express permission which the Author so readily granted. That work, which on so many grounds recommends itself to Christians, appeared to us to form a whole of itself; and we have therefore confined ourselves to borrowing from it a very small number. The hymns entirely new in this Collection are very numerous. We are indebted for them to friends who agree with us in appreciating the great advantages of uniting in a work of this kind, the experiences of many Christians. For, if such a collection ought to be the echo of the Word of God, it is desirable also, that it should be the echo of the Church; that is to say, that it should repeat the word of God as it has been *felt*, through successive ages, by different Christians; that it should, so to speak, reproduce their accent. Each hymn appears to us to be a voice raised in the name of the thousands of disciples who have been the most closely allied to the author in character and circumstances; and all these voices united, when millions of other voices shall come to join with them, will form, in some sort, that hymn of the Universal Church, of which some strains were heard by the Apostle John.’

This is a beautiful idea; and even now, the true succession and unity of the Church of Christ are displayed in nothing more conspicuously than in the hymns transmitted from age to age, from church to church, from language to language, and in which Christians of different communions are found maintaining, in spite of their various modes, a uniformity of letter, as well as of spirit in their worship. In the hymnology of the Church, the multitude of those who believe, how divided soever in sect, seem to have all things common. But why obscure this delightful fact by concealing the names of those who have contributed to this common stock? In our own Collections, it is honourable to the better spirit of our age, to see the hymns of Watts and Doddridge, Wesley and Montgomery admitted into the Psalmody of the Episcopal Church, and indiscriminately blended with those of Merrick, Kenn, Heber, and Noel. The suppression of the names, however, is a concession to bigotry, which conceals and weakens the force of the testimony thus borne to the Oneness of the Church. Let it not be said, that, if the hymn be excellent, it matters not who was the writer. The hymns written by departed saints, or which were sung by those who have already ‘crossed the flood,’ form one link between the Church militant and the spirits of the just made perfect. Nor is it possible for the most sectarian spirit not to be in some degree softened and con-

ciliated by finding the universal language of devotion spoken, with scarcely a difference of accent, by members of other communions. The very tunes, too, that have been composed by Luther, or Milton, or some venerated servant of God, or that we know to have been sung by armies of confessors or bands of saintly exiles, to have resounded in the edifices where our fathers worshipped, or to have cheered the solitary hours and dying moments of the pious who have gone before, have a charm beyond that of mere melody.

In the present Collection, we find several psalm-tunes by William Franc, bearing the date of 1552; and others by Henry Scheidemann, Neumarck, and Severus Gastorius, of the seventeenth century; also, Luther's well-known hymn, and several ancient German airs. With these are blended more modern compositions by Haydn, Handel, Pleyel, Viotti, Beethoven, Webbe, Borniansky, &c., and several tunes composed expressly for the words; among which are several very sweet compositions by M. Malan and M. Bost. We do not think the airs borrowed from the works of the great composers above mentioned in all cases happily adapted to the words. The dead march in Saul is injudiciously chosen for a version of the ciiiid Psalm; a *cantique* for Easter is set to the music of Luther's awful hymn, 'Great God, what do I see and hear'; and with an equal disregard of both rhythm and the character of the melody, Handel's touching air, 'He was eyes unto the blind,' is chosen for a hymn of which we give the first verse:—

' Levons-nous, frères, levons-nous,
Car voici notre Maître.
Il est minuit, voici l'Époux :
Jésus Christ va paraître.'

As we are noticing the flaws in this otherwise beautiful selection of melodies, we may as well express our astonishment that a single air only is taken from the works of Mozart, and that one by no means well adapted for psalmody; and that the treasures of Continental Sacred Music should seem to be so little known to the Editors, that the name of Haydn, without any distinction of Christian name, is subjoined to the compositions of Michael and of Joseph. In the event of a new edition, we would strongly recommend to the attention of the Editors, Mr. Latrobe's invaluable selections from the Works of the great foreign Composers.

To return to the *Cantiques*. Among other estimable men who have contributed to the revival and improvement of French Psalmody, Felix Neff deserves honourable mention. We find in this Collection, a hymn of his, '*Ne te desoles point, Sion !*' of

which Mr. Montgomery has furnished a translation*. We should have been glad to know whether any others are by the Apostle of the French Alps. Not having M. Malan's "Songs of Zion" at hand, we are unable to detect his contributions; but there is a very pleasing version of Psalm xxxiv., the air for which (No. xcv.) is his composition, and, we presume, the words also. There is a free, but, upon the whole, happy version of a very difficult Psalm, the lxxxviii. In general, the versions are feeble from diffuseness. The reader will be pleased, we think, with the following specimen.

PSAUME CXXX.

1. ' Accablé de tristesse,
Dans mes profonds ennuis,
A toi seul je m'adresse
Et les jours et les nuits.
Grand Dieu ! prête l'oreille
A mes cris éclatans !
Que ma voix te réveille :
Seigneur ! il en est temps.
2. ' Si ta rigueur extrême
Nos péchés veut compter,
O Majesté suprême !
Qui pourra subsister ?
Mais ta juste colère
Fait place à ta bonté,
Afin qu'on te révère
Avec humilité.
3. ' En Dieu je me console
Dans mes plus grands malheurs ;
Sa divine Parole
Apaise mes douleurs.
Mon cœur vers lui regarde
Brûlant d'un saint amour,
Plus matin que la garde
Qui devance le jour.
4. ' Qu' Israël sur Dieu fonde
En tout temps son appui !
En lui la grâce abonde ;
Le secours vient de lui.
De toutes nos offenses
Il nous rachètera :
De toutes nos souffrances
Il nous délivrera.'

There is a free but not very happy version of the xxiiiid Psalm, (*cant.* 152,) and a more literal one in the "Choix de Cantiques."

* See Eclectic, July 1833, p. 57. (Vol. X. N.S.)

Our readers will be better pleased with the following simple stanzas, which happily imitate the metaphor without adhering to the form of the Psalm.

- ‘ Je ne connais pas la disette,
Car L'Eternel est mon berger ;
Je suis gardé par sa houlette,
Et je ne crains aucun danger.
- ‘ O Jésus ! en toi je m'assure ;
Rempli de paix, mon cœur te suit
Dans la voie étroite, mais sûre,
Qui seule au vrai repos conduit.
- ‘ Tu donnas et repris ta vie
Pour le salut de ton troupeau ;
Et jamais de ta bergerie
Tu ne repoussas un agneau.
- ‘ Eternel, avec confiance
Je me suis retiré vers toi.
Tu ne romps pas ton alliance ;
Augmente donc ma faible foi !’

The general character of these *Cantiques* is not so well adapted for congregational singing as for private and domestic worship ; and some of them savour a little too much, perhaps, of the mysticism of Madame de Guion. Upon the whole, however, we have been much pleased and interested with this Collection, which seems to indicate a new era, not only in French Psalmody, but in the annals of a Church which has produced in other days its reformers and martyrs. Long has this sister Church of the Reformation lain either prostrate and bleeding under persecution, or dormant through lethargy ; but she is now at length apparently awaking to ‘ put on strength, to put on her beautiful garments.’

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- Art. II. 1. *Reasons for Attachment and Conformity to the Church of England.* By the Rev. R. Meek, Rector of Brixton Deverill, Wilts. Second Edition, revised, corrected, and enlarged. 12mo., pp. xxiv. 300. Price 5s.
2. *Letters to a Dissenting Minister*, of the Congregational Independent Denomination, containing Remarks on the Principles of that Sect, and the Author's Reasons for leaving it, and conforming to the Church of England. By L. S. E. 12mo. pp. 379. London, 1834.
3. *The Scriptural Provision for the Maintenance and Propagation of Christianity, stated ; and the Lawfulness and Necessity of Exclusive Ecclesiastical Establishments, examined :* a Sermon, preached in Zion Chapel, Attercliffe, on Lord's Day, Feb. 23rd, 1834. By the Rev. J. W. H. Pritchard. 8vo. pp. 36. 1834.
4. *The Connexion between Church and State unfolded ;* in an Essay. By G. Barrow Kidd, Minister of Roe-Street Chapel, Macclesfield. 8vo. pp. 32. 1834.

5. *Letters on Church Establishments, in Reply to the Rev. Hugh Stowell.* By William M'Kerrow, Minister in the Scotch Secession Chapel, Lloyd Street, Manchester. 12mo. pp. 34. 1834.

BLESSED, thrice blessed, shall that man be in my esteem, 'whom God shall honour in uniting his church. I had rather be the happy instrument in advancing such a cause, though I laid but the smallest stone in the walls of the temple of peace, than enjoy all the fame of all the statesmen, and warriors, and philosophers, and poets, and orators who, by conferring temporal benefits on their species, have ever attracted the admiration of mankind; for the union of the church is the sum of human blessedness; and the highest object at which human wisdom and human charity can aim, is to bring every man to the vital confession, "I am not of Paul, nor of Apollos, nor of Cephas, but of Christ."'

Such is the declaration adopted by the Reverend Rector of Brixton Deverill, from 'an esteemed writer and minister of the Establishment'; and who can refuse his approbation to the pious, conciliatory, and charitable attempt which language like this seems to promise? Before we proceed, however, to examine the claim of Mr. Meek to the benediction due to the man actuated by so pure and holy an aim, we must be allowed to correct the reference made to the language of St. Paul in the above inaccurate citation. It is clear, from the passage in question, (1 Cor. i. 12,) that those were equally regarded by the Apostle as schismatics, who said, "I am of Christ." This has been a stumbling-block to some critics, who have supposed there must have crept in an erroneous reading. But the question which immediately follows, "Is Christ divided?" proves that the present reading is genuine:—*q. d.* 'Thou who sayest, "I am of Christ," art thou only a Christian? Is the body of Christ divided? For by that assumption of being peculiarly of Christ, thou dividest against those who are of Paul or of Cephas. Dost thou then deny that they too are of Christ? If so, thou art the veriest and most intolerant schismatic of all.' Thus may the passage be fairly paraphrased. Or, if we might be allowed to accommodate the language to the circumstances of our own times, the spirit of the Apostle's argument would be expressed in some such terms as the following:—'It hath been declared to me that there are party contests among you. I hear this, that one says, I am a Calvinist; another, I am a Wesleyan; a third, I am a Baptist; a fourth, I belong to the Church. What, can the Church of Christ be divided? Was Wesley crucified for you, or were you baptized in the name of Calvin or Arminius?'

What if, in answer to the customary boast of the Episcopalian, 'I am a Churchman,' the Dissenter should reply, 'But I am a Christian,'—would not the implied inference be justly resented,

namely, that the Churchman was not a Christian? Yet, there is not more of party spirit and illiberality in the one assumption, than in the other. The *soi-disant* Churchman excludes the Dissenter from the Church of Christ; the *soi-disant* Christian means in effect but the same thing. To apply the term Church, exclusively and distinctively, to a section of the congregation of the faithful in any place or country,—a section *politically separated* from their fellow-members of the visible Church of Christ, is to be guilty of schismatically dividing the Church. With this every Churchman is chargeable, who denies that the millions of his fellow-subjects, holding the same Protestant faith, but worshipping in other buildings than those mis-called churches, form an integral part of the Protestant Church of England, the Church of God in England.

The Churchman complains, not without reason, of the offensive assumption involved in the name of Unitarian, by which the followers of Priestley choose to designate their misbelief, because it seems to imply, that they alone acknowledge the essential Unity of the Godhead. Evangelical Dissenters have not less reason to complain of the manner in which the mere fact of worshipping in a church, rather than in a chapel, is made the ground of assuming an appellation which ought to be common to all the members of Christ's Church. To be a Churchman was a distinction formerly denied to the layman: in Popish times, it was synonymous with clergyman. It is now confined to those who are of the king's Church, having become, instead of an ecclesiastical, a political distinction. Which of the two is the grosser or more dangerous misnomer, it were difficult to say. The Romanist uses the word church as synonymous with the sacerdotal hierarchy, of which the Pope is the Head; the Church-of-Englandist uses it as synonymous with the Establishment of which the king is the head. To bestow on a political estate or establishment the name of a Church, is to pervert and profane the scriptural word, not less than to restrict it to a Popish priesthood.

Again: there is not a more sectarian appellation than the one which is borrowed from the *catholicity* of the true Church of Christ. No Christians are so little catholic as those who distinguish themselves from Protestants by that appellation. Yet, our brother Protestants of the Establishment have little reason to complain of being stigmatized by the Papists as schismatics from the Catholic Church, while they persist in characterizing Dissenters as schismatics from the true churchmanship of our common faith.

The Established Church, viewed as a religious body, is but one among several non-established Churches of the Protestant faith in this country. The Moravian Church, the Wesleyan Church, the Evangelical Nonconformist Church, are, as much as the Episcopal Church, integral parts of the Church of Eng-

land. In ceasing to be an Establishment, the favoured denomination would not cease to be a Church, but would still retain every attribute which properly belongs to such an institution. Yet, owing to the vulgar error which the assumption of Episcopalians have served to perpetuate till it has become rooted in our language, the essentials of the Church have come to be placed in its political accidents, so that to release the Christian ministry from its bondage to State-craft, and to recover the rights of Christ's congregation from feudal usurpation, is considered as pulling down and destroying the Church.

If secular prejudice did not blind the strongest eyes, or at least distort the vision, it would be seen, that, till the political sectarianism engendered by a State Establishment be removed, which has produced this vicious phraseology, the religious union of the Church is impracticable. What has dissolved 'the bond of charity which unites the genuine followers of Christ in distinction 'from the world,' but the bond of alliance with the world, which unites the political Church in opposition to all who do not wear the same state livery? The very terms by which the bond of Christian unity was wont to be denoted, are now, as Robert Hall has remarked, 'exclusively employed to express a predilection for 'a sect.' The secular bond has almost superseded the spiritual; hence, in the words Church and Churchman, the religious idea is merged in the political. We have a striking illustration of this in a tract lying before us, entitled "I am a Churchman. Intended particularly for the younger and more unlearned members of the Church of England. By the Rev. H. Stowell, M.A." (Manchester, 1834, Price 1*d.* or 7*s.* per 100.) The tenth reason put into the mouth of 'the more unlearned members' of the Establishment is as follows:—

'I am a Churchman—because the Scripture tells me to be subject to the "Powers that be;" the Church to which I belong is supported by the Government under which I live; that Government, whilst it permits, does not sanction Dissent; as a conscientious subject, therefore, I cannot, without the strongest reasons, abandon the Established Church.'

Very unlearned, indeed, must be the man, woman, or child, who is imposed upon by such a reason as this. Would Mr. Stowell venture to say in plain words, that St. Paul teaches obedience to heathen rulers, (the powers spoken of,) in the matter of religious belief? If not, why does he thus wrest Scripture from its true import? If religious conformity to the Church supported by the State, be a part of civil obedience, every man's common sense must teach him, that this must be as much the duty of a conscientious subject in Spain or Italy as in England. The

saving clause, 'without the strongest reasons,' is worth nothing, for there can be no sufficient reasons for acting contrary to Scripture. Such a purely political reason for embracing the Christian faith, however, the Apostles would have deprecated with abhorrence, as vitiating altogether the motives of the professed believer—as a rendering to Cesar the things that are God's. That pious ministers of the Establishment should inculcate faith and obedience to Christ's ordinances upon such grounds, and by such motives, is a striking and melancholy proof of the ascendancy of secular considerations induced by their connexion with the State.

The religion of the New Testament binds all the members of the Church of Christ to "pray for kings and all in authority," to "honour kings" and governors, to be subject to the civil power, whatever be the form of government or the religion of the sovereign; but does it any where teach the duty of embracing the king's religion, or of belonging to Cesar's Church? Mr. Stowell's words would seem to imply this, which is contrary to the truth.

But, if the Government sanction of a religion or a church were indeed an evangelical or worthy motive for embracing it, we might urge, on the part of Dissenters, that Government does *not* barely permit; it protects Dissenters; and to protect is to sanction. To deny that Dissent is sanctioned by Government, when Dissenting ministers are, in that capacity, received by the Sovereign on his throne, and when they enjoy, as ministers of religion, various civil immunities, is to assert what is at palpable variance with fact. The Established Church enjoys a preference,—an unjust preference, but not an exclusive sanction. Were it otherwise, conscientious subjects of other denominations ought not to rest till they had obtained the sanction to which they feel to be entitled; and Mr. Stowell has given a political reason for being a Churchman, which amply justifies all the anxiety of the Dissenters to obtain the recognition of their claims. To be content with less than the unequivocal sanction and countenance of Government, would be, according to Mr. Stowell's argument, to acknowledge themselves political offenders, and to recognize the justice of penal disqualifications and prejudices that operate to their social disadvantage. If it be true, that Dissent, which has, at no cost to the State, covered the land with places of worship, with schools for the children of the poor, with associations of benevolence and religious zeal, to which the revival of religion within the Establishment is itself attributable, which is, on the same voluntary principle, planting missionaries on every shore,—if this is still only permitted, not sanctioned by Government, it cannot be that such a Government acts a just or wise part; and the enlightened patriot must desire to see every obstacle removed, which prevents

full justice from being done to those to whom both Government and the country are so deeply indebted for their unpatronized labours.

But the religious zeal and pious labours of Dissenting Ministers and churches are viewed with displacency and jealous alarm, not by Government, but by the Church established. The politician cannot fail to appreciate their value and importance; it is the ecclesiastic only who quarrels with the good that is done without the pale of his own communion, and who invokes the aid of the State to repress and discourage the services of those who follow not his mode. In former times, the Government has too much implicated itself in the internal feuds of the Church, and, by its intermeddling, has inflamed the animosity. But Governments, as well as nations, are growing wiser; and hence the cry, *The Church is in danger*. The Established Church, which has hitherto taken her stand, not on the superior efficiency, not on the purity of her discipline, not on her evangelical labours, but on antiquity, prescription, and the exclusive sanction of the State, feels this ground giving way beneath her. Dissent, hitherto but tolerated, is beginning to be more directly sanctioned. Hence the clamour raised by conservative bigotry against a Reforming Government and the Representatives of the People. The eye of the Church is evil, because the Government is good; and, forgetful of their own lessons, the clergy, impatient of subjection to the powers that be, are loyal only to the powers that were, and vainly wish to recal the golden days of Charles the Second, when a Dissenter's dog durst not wag his tail without an ecclesiastical license.

'I am a Churchman,' says the Rev. Mr. Stowell, 'because the Scripture tells me to be subject to the Powers that be.' This is turning Scripture topsy-turvy! Would St. Paul have taught an 'unlearned Churchman' to say, 'I am a Christian, because my religion teaches me to be subject to the Powers that be'? Or would he not have rather taught him to say, 'I am subject to the Powers that be, because I am a Christian'? The Scripture bases loyalty upon religion: our Churchman makes religion to rest upon loyalty. This is making sad work with both. For, after all, the common people are becoming too clear-sighted to be imposed upon by this spurious warrant for their faith. They have learned that Government supports many things which are of little benefit to them, and therefore they require some better sanction than Government support, to authenticate the claims of a Church to their implicit obedience. They have ceased to regard tithes as the holy credentials of an apostolic ministry; and strange to say, the religious teachers who come to them divested of all secular authority, without any Government commission, are the only ones, generally speaking, which make their way among the working classes. What is more, while the clergy, who demand

conformity to the Establishment in the name of the State, find themselves unable to retain the population of rural districts in subordination to even the civil government, the Methodist and other Dissenting teachers, who insist upon civil obedience in the name of Religion, not upon religion as a part of civil obedience, succeed, wherever their congregations are numerous, in maintaining order and tranquillity. Thus, then, the Establishment policy, the Church-and-State system, which reverses the Apostolic mode, is demonstrated by facts to be a failure, as it is in theory a blunder. Mr. Stowell's political reason for being a Churchman is not only an unsound one, but it is worth nothing for his purpose, for it is scouted by the common sense of the people.

His other twelve Reasons, which we cannot now stop particularly to notice, may be briefly summed up as follows: 'I AM A CHURCHMAN,' because 'my Mother Church is old;—because I know of no better;—because the primitive Church had bishops, priests, and deacons, very much like ours; (though how St. Paul came to leave priests out of his salutation, Phil. i. 1., I cannot tell;);—because no Church has produced more able champions and martyrs;—because no Church surpasses ours in moderation and charity;—because the Established Church is remarkable for the care she has taken to provide for the young, godfathers and godmothers, a catechism which makes them to be all members of Christ and children of God, and that 'most useful rite of Confirmation;—because 'I find nothing like the liturgy for public worship;—because 'our Church does so honour the Bible,' that she never likes it to go unattended by the prayer-book as a guard of honour;—because I love unity;—because the Establishment is so much hated by the infidel and other bad people;—because 'I see that God is blessing our Church,' by reviving his work in the midst of her;—because, 'though my Church has many faults, other Christian bodies have many blemishes also; and I feel persuaded too, that, since God is purifying the Establishment, her principal imperfections will be done away.' We have not the slightest wish to disturb the unlearned Churchman's attachment to his own Church, and will therefore leave him in quiet possession of these twelve most cogent and invincible Reasons. We would only take the liberty of suggesting, that several of them are borrowed from the Roman Catholics, and would be equally available as reasons for adhering to the unity of the more ancient Grandmother Church.

We must now turn to Mr. Meek's Reasons for Attachment and Conformity to the Church of England, which we find, at p. 132, summarily expressed as follows.

'The Church of England, of all the members of the universal true church, appears to the writer to present the only centre around which Christians in this country can rally and unite. Her articles of faith

serve as a standard of unity ; she enjoins no terms of communion which are sinful and anti-scriptural ; she secures to the people the fullest measure of Scriptural instruction ; she is established by that authority to which Christians are required to be subject ; she is the *body* from which all other denominations have sprung and separated ; and though last named, it is not the least among her many interesting claims ;—God is with her, and in a remarkable manner blessing her ministers, to the revival of religion in our own land, and for the extension of its triumphs throughout the world.'

All this appears so clear to the Writer, that he is quite at a loss to conceive how any one can be of a different opinion from the Rev. Robert Meek. His having conformed to the Church is itself a demonstration that she enjoins no terms of communion which can reasonably be objected to ; and the ejected Ministers who affected to think differently were a set of idiots and knaves to a man. There is an inimitable simplicity and naïveté in Mr. Meek's manner of reasoning, which marks the confidence of a man strongly fortified in his own self-esteem. The Church appears to the Writer to present the only centre round which Christians can rally and unite ; therefore it is the only centre, and all ought so to rally : *q. e. d.* What a short way of terminating a controversy of two centuries' standing ! There is nothing like a figure when you want to conceal the fallacy of an argument ; and this metaphor of a centre is a very considerably pretty one. But will Mr. Meek explain how any member of the universal Church can be a centre to the other parts ;—how a mere planet can be the centre of a system ? We had supposed that the Bible was the rallying point of all Protestant Christians in this country ; and before we can consent to accept the Thirty-nine Articles as a substitute, we must be made to see that they form a standard of unity among those who subscribe to them. When there is unity *within* the Establishment, then will be time enough to invite other denominations to make experiment of the virtue of a human standard of faith.

But let us examine the other claims of the Establishment to exclusive attachment. 'She secures to the people the fullest measure of Scriptural instruction. And yet, till Wesley and Whitfield raised the standard of Methodism, any thing but scriptural instruction was furnished by the Establishment, for the mechanical reading of the scripture lessons at church has never availed to instruct the people, in the absence of an evangelical ministry. Moreover, till societies of voluntary benevolence were formed, which the majority of the Established clergy, with their rulers, discountenanced, there was a shameful dearth of the Scriptures ; and it is not owing to the Establishment, that the people are now more generally furnished with the sacred volume.

'She is established by that authority to which all Christians

‘are required to be subject.’ We have already disposed of this anti-scriptural reason. Suffice it here to remark, that the authority which ‘establishes’ the Episcopal Church, has also firmly established on a basis of legal right, other denominations; and we desire nothing better than that all good churchmen will prepare themselves meekly to acquiesce in the decisions of that same civil authority in respect to the secularities of their own Church, and the claims of their loyal fellow-subjects, the Dissenters.

‘She is the body from which all other denominations have sprung and separated.’ What an unnatural Mother, to wish to see her daughters exterminated! There have been cases, however, in which a matronly belle has discovered a jealousy of the opening beauty of her blooming daughter, shrinking from the unwelcome conviction that her own reign was drawing to a close,—that she was, alas! growing old. But, if Mother Church would but tolerate a rival near the throne, and shew herself disposed to live on good terms with her grown-up daughters, and let them enjoy their honest earnings, while she reposes on her own rich jointure, why might they not live peaceably together as one family?

Lastly, ‘God is with her’;—Mr. Meek ought to have added, (to make good his argument,) And with no other denomination. If he does not mean, if he would not dare assert this, the Established Church can found no exclusive claim upon the allegation. That God is with all who faithfully preach the truth of his Gospel, whether they be of Paul or of Peter, no Dissenter will feel disposed to deny; but, that the Divine efficiency more remarkably attends the labours of the minority within the Established Church who preach the evangelical doctrine, than those of Dissenting and Wesleyan ministers,—or, that the Gospel Propagation Society has in a more remarkable manner extended the triumphs of the Gospel in other lands, than the Dissenting Missionary Societies have done,—is what we certainly are not prepared to admit. Nor should we deem very highly of the discretion or integrity of the Episcopalian who would affirm it.

Mr. Meek adduces one very curious argument in proof that the Church of England enjoys a peculiar measure of the presence and the blessing of God. Whitfield and Wesley, ‘the most active ‘in extending the effects of the great revival of religion some ‘years back, were ministers of the Establishment’!! And were not Owen, Howe, Baxter, and Bates ministers of the Establishment? Admirable proof of the apostolic character of the Church, drawn from the piety and zeal of those whom she persecuted to the utmost! By the same process, might the Reformation of Luther be made to furnish demonstration strong, that the presence and blessing of God were and ever have been with the

Church of Rome. *That* revival too *began* in halls and monasteries, in the midst of '*forms* and articles.'

Our readers will by this time be able to appreciate the argumentative powers of this new champion of wholesale conformity. Like all weak men who turn renegade to their former principles, Mr. M. can find no security for his new faith but in the extermination of all difference of opinion. The existence of Dissent troubles him, like the apparition, in a dream, of an injured friend. It is not enough, that, with those who have been born and educated within the pale of the Establishment, he prefers and is attached to the communion of the Episcopal Church. Preference is not, with him, a feeling strong enough for that *only* allowable mode of worshipping God, that *only* church which ought to be suffered to exist in this land. In his estimation, that is not true love which is not exclusive, and which does not hate all other than the object of its fond idolatry. He has no notion of a unity that admits of diversity, of a union that is not subjection. He aspires to the blessedness of uniting God's Church in this country, and his plan for effecting it is, the extinction of two thirds of the provision made for the evangelical instruction of the people, and the conformity of all religious teachers to a system which forbids the preaching of Christ in unconsecrated places, or by ministers chosen and supported by their own flocks. No body, no denomination of Protestants ought to exist or to be countenanced in these realms, but the Church of England as by law established and limited; for, as to any scheme of comprehension, we find not a word. Nay, Mr. Meek deprecates the mistaken zeal of certain of the clergy who have deplored the abuses in the Establishment, and shewn a 'pious anxiety for 'reformation.' No, he doats on the moles and freckles on the fair face of the church, and would not wish one wrinkle less. The Church as it is, unreformed of a single abuse, unchanged in the slightest attribute, is to be like the rod in the hands of Moses, which swallowed up all the other rods, when they had first been converted into serpents: this one sect is to devour and to merge in itself every other. Would it be able to digest its prey? Has the Church a pouch large enough to receive back all her full-grown progeny?

Alas! for the interests of the Church of Christ, were this the only practicable plan for rendering visible in the eyes of the world its true and essential unity! The error of confounding unity with uniformity, communion with conformity, agreement with compulsion, the fundamental error of the church-polity of the English Episcopacy, would seem to have been pointed out by Lord Bacon, by Jeremy Taylor, by the wisest and best of churchmen, hitherto in vain. After trying the experiment of this compulsive scheme of union for more than two centuries,

still, the Church Established dreams of success in that miserable state-alchemy by which she hopes to transmute the iron and brass of other sects into her own pure gold !

Those advocates of the Established polity, however, who in the seventeenth century insisted upon the duty of conformity to the Church, when Dissent existed only as a proscribed fugitive, might entertain rational hopes of success. But in what other light can we now regard such Reasons for Conformity as are here adduced, than as miserable driveling, or worse than driveling, from the sinister purpose which blends with this madness? Can there be a greater enemy to Christian union, than the man who has the folly and audacity to demand as the price of that union, the breaking up of a system of voluntary exertion in the cause of religion unparalleled in the history of the world, the abjuration by thousands of pious ministers of Christ of their sacred vows and office, and the prostration of religious freedom at the feet of an aristocratical despotism which has usurped the most sacred rights of the people? If, before Wesley and Whitfield had sown the land with the seeds of evangelical truth which have matured into the compact form of Wesleyan Methodism and orthodox Non-conformity, it was found impossible to succeed in bribing or forcing the ministers and members of Dissenting churches to conformity, is it any thing short of insanity to imagine, that, the system of the Establishment remaining unchanged, Nonconformity can now be extinguished? Yet, on this one point, many otherwise sane persons would appear to be stark mad.

The greater part of Mr. Meek's volume, consists, like the works of most modern advocates of the Establishment, of an indictment of the Dissenters. The stronghold of the pleader for conformity, who has himself had to shut his eyes when he opened his mouth, and bolted objections which it was not so pleasant to taste, lies in the alleged defects, abuses, and evils connected with Dissenting communions. We know of no one who can really gain any thing by this argument, but the infidel. The abuses of the Established Church are notorious and flagrant; they have been exposed by the great inquest of the nation; they concern the whole nation, for every one, whatever be his sect, is interested in the abuses of a system towards which he is compelled to contribute, and which claims to be part and parcel of the State. The abuses of Dissenting churches concern only their own members. No conformist is injured by them; no infidel or profane person is called upon to contribute to their support. To expose, then, with malignant exaggeration the defects of voluntary churches of Christ which maintain themselves, is to be guilty of a gratuitous violation of charity, at the expense not so much of the honour of a sect, as of the interests of Religion herself. Whatever the votaries of Establishments may think,

the popular conviction is in favour of the more decided sincerity and earnestness in religion of those who, instead of accepting the State provision, conscientiously pay for the enjoyment of their own mode of worship. The unbeliever will not be brought to think a whit the better of the Establishment, or of Christianity, by being made to think ill of the Dissenters; but will only infer that all are alike bad. Still, he will distinguish between abuses which cost him nothing and those he has to pay for. And this is the secret of the alleged alliance between Infidelity and Dissent. So far as it exists, it indicates nothing in common between them, but the unwillingness to be taxed for the support of ecclesiastical abuses.

But the plea of recrimination may be urged in defence of this most worthless reason for conformity. If Dissenters find fault with the Establishment, why may not its advocates retaliate? Without denying their right to do so, we must take the liberty of remarking, that the position of the two parties is very different. It is in answer to the exclusive claims and arrogant demands of the Established Church, that nonconformists refer to those abuses and defects which justify and render in their view imperative their religious separation. Other denominations put forward no similar claims, and call therefore, for no similar defence from those who decline to join their communion. No Wesleyan or Congregationalist is found contending that his Church or collective body is that in which all others ought to be merged, the true centre round which all ought to rally. No such exorbitant demands have ever been made by any churches but those of Rome and England.

The evils connected with Independency, were they a thousand times greater than, by any ingenuity of malice, they can be made to appear, would avail absolutely nothing to the advocate of Establishments. If the question were, which sect ought to be the established one, then the Episcopalian might urge the democratic or non-scriptural character of Independency as an argument for giving the preference to *his* Church. Or again, if the question were simply a case of individual choice, no one could be blamed who weighed the comparative advantages and disadvantages of the two systems of church-government, that in which the people are nothing, and that in which they are alleged to be everything. We can forgive the conformist who, when tempted to renounce the communion of his own Church, by those inherent vices of the system under which the pious clergy groan in secret, dwells with more zeal than charity upon the admissions of non-conformists respecting the defects found incidental to their system. In the absence of over-ruling considerations, if the defects of opposite systems seem at all to balance

each other, there may be good reason for not forsaking the one to which we have already attached ourselves. But we need not remind our readers, that the use made of the alleged defects of Independent Churches is widely different from this. The object of such writers as Mr. Cawood, Mr. Meek, *et hoc omne genus*, is to prove, not the superiority of the Episcopal polity, but the necessity of a State Church; not to prevent episcopalians from forsaking the Establishment, but to shew that nonconformity is a crime, that no other religious body than the State Church has any pretensions to exist, except by permission from the Establishment as a tolerated and degraded caste,—and that no union with Dissenters beyond that of a condescending civil intercourse is to be thought of. We have before us a book to which we shall presently advert, in which Dissent is represented to be as great a crime as drunkenness; and all Dissenters are made out to be knaves or fools. No doubt this is an apostolic way of attaining the blessedness and honour of uniting the Church. It is this spirit, manifesting itself, alas! in some who would fain pass among evangelical clergymen, which is giving to the contest at the present moment an unusual character of exasperation, leaving to the proscribed and insulted Dissenter no alternative but to pray for the downfall of a system bearing such fruits of insolent intolerance.

We have, upon former occasions, entered into the merits of the conflicting systems of church-government, and, when we meet with a worthy opponent, shall have no scruple in again defending the scriptural character of that polity to which our churches adhere; but we do not feel ourselves called upon to say a word in answer to the ignorant and often refuted allegations by which Mr. Meek seeks to justify, not simply his preference of the ministry of the Established Church, but his sweeping condemnation of every other. It is conduct like his, not the mere fact of a Dissenting minister's conforming, which marks the character and betrays the malignity of an apostate. Mr. Meek says: 'It is singular that at the time when the *novel* discovery 'has been made of the anti-Christian character and influence of 'the Established Church, there should be *many* Dissenting 'ministers of long approved piety, talents, and influence, who 'are desirous of conformity to her communion and of admission 'to her ministry.' Our Author adds, that he could mention names. So could we. We have no doubt that we are in possession of every name and every case he could mention; and we are bold to affirm, that not a single Dissenting minister of long approved piety, talents, and usefulness, has conformed to the Establishment for the last twenty or thirty years, to go no further back. We defy him to mention a solitary instance that would justify such a description. Clergymen of piety and

talents there are, who have sprung from the Dissenters, some few of whom entered Dissenting colleges; but, with the exception of one or two ministers in Lady Huntingdon's connexion, who never identified themselves with the Congregational Dissenters, and a young minister of pleasing manners, who, having married a lady of a church family, first adopted the Liturgy in his chapel, and then conformed,—we do not recollect an instance in which approved piety and usefulness could be with truth predicated of the parties referred to*. We will not say, however, that a Dissenting Minister of long approved piety and usefulness may not see it his duty to conform, although we deem it very unlikely. But this we assert without any hesitation, that no such minister could have written Mr. Meek's book. His conduct might, in the first instance, be conscientious: in this volume, he shews himself dishonest. We would not say this, had he been brought up in ignorance and prejudice; but no honest man, having the knowledge he pretends to, could have been guilty of the misrepresentations with which the volume abounds; and no pious man, sincerely anxious to promote the unity of the Church, could have taken such a way of effecting *his* object.

We shall give but a specimen or two of his disingenuousness, and then dismiss the volume. The following occurs in the preface:—

'The loud and bitter outcry against the Church of England on the score of tests and subscriptions to which her clergy, and members of her universities, are required to submit, comes with a very ill grace from those who demand of their own ministers, as necessary to the full enjoyment of the privileges of their body, submission to tests which they have enjoined. A melancholy proof of this has recently been exhibited in a vote of the Congregational Board. By this vote, certain dissenting ministers are excluded from membership, and from the privileges of that body; for the crime, not of immorality of conduct—that could not be alleged: not for holding false doctrine—that could not have been the objection; for Socinians who deny the Godhead of the Saviour, are recognized by these members of the Congregational Board, in the Redcross Street Union, as brethren!—Will the reader believe it, that the great offence of these pious ministers, which subjected them to the excommunicating edict of the Congregational Board, is, that in their chapels they use the liturgy of the Church of England!' pp. xix.

The utter baselessness of this whole story was exposed, on its original appearance in that great laboratory of calumny, "*The Record*," both in the *Congregational Magazine*, and in the *Patriot* newspaper; and the introduction of it in the present

* Mr. Hull, formerly of Norwich, has not conformed, otherwise his talents would outweigh those of all the 'many' put together.

each other, there may be good reason for not forsaking the one to which we have already attached ourselves. But we need not remind our readers, that the use made of the alleged defects of Independent Churches is widely different from this. The object of such writers as Mr. Cawood, Mr. Meek, *et hoc omne genus*, is to prove, not the superiority of the Episcopal polity, but the necessity of a State Church; not to prevent episcopalians from forsaking the Establishment, but to shew that nonconformity is a crime, that no other religious body than the State Church has any pretensions to exist, except by permission from the Establishment as a tolerated and degraded caste,—and that no union with Dissenters beyond that of a condescending civil intercourse is to be thought of. We have before us a book to which we shall presently advert, in which Dissent is represented to be as great a crime as drunkenness; and all Dissenters are made out to be knaves or fools. No doubt this is an apostolic way of attaining the blessedness and honour of uniting the Church. It is this spirit, manifesting itself, alas! in some who would fain pass among evangelical clergymen, which is giving to the contest at the present moment an unusual character of exasperation, leaving to the proscribed and insulted Dissenter no alternative but to pray for the downfall of a system bearing such fruits of insolent intolerance.

We have, upon former occasions, entered into the merits of the conflicting systems of church-government, and, when we meet with a worthy opponent, shall have no scruple in again defending the scriptural character of that polity to which our churches adhere; but we do not feel ourselves called upon to say a word in answer to the ignorant and often refuted allegations by which Mr. Meek seeks to justify, not simply his preference of the ministry of the Established Church, but his sweeping condemnation of every other. It is conduct like his, not the mere fact of a Dissenting minister's conforming, which marks the character and betrays the malignity of an apostate. Mr. Meek says: 'It is singular that at the time when the *novel* discovery 'has been made of the anti-Christian character and influence of 'the Established Church, there should be *many* Dissenting 'ministers of long approved piety, talents, and influence, who 'are desirous of conformity to her communion and of admission 'to her ministry.' Our Author adds, that he could mention names. So could we. We have no doubt that we are in possession of every name and every case he could mention; and we are bold to affirm, that not a single Dissenting minister of long approved piety, talents, and usefulness, has conformed to the Establishment for the last twenty or thirty years, to go no further back. We defy him to mention a solitary instance that would justify such a description. Clergymen of piety and

talents there are, who have sprung from the Dissenters, some few of whom entered Dissenting colleges; but, with the exception of one or two ministers in Lady Huntingdon's connexion, who never identified themselves with the Congregational Dissenters, and a young minister of pleasing manners, who, having married a lady of a church family, first adopted the Liturgy in his chapel, and then conformed,—we do not recollect an instance in which approved piety and usefulness could be with truth predicated of the parties referred to*. We will not say, however, that a Dissenting Minister of long approved piety and usefulness may not see it his duty to conform, although we deem it very unlikely. But this we assert without any hesitation, that no such minister could have written Mr. Meek's book. His conduct might, in the first instance, be conscientious: in this volume, he shews himself dishonest. We would not say this, had he been brought up in ignorance and prejudice; but no honest man, having the knowledge he pretends to, could have been guilty of the misrepresentations with which the volume abounds; and no pious man, sincerely anxious to promote the unity of the Church, could have taken such a way of effecting *his* object.

We shall give but a specimen or two of his disingenuousness, and then dismiss the volume. The following occurs in the preface:—

'The loud and bitter outcry against the Church of England on the score of tests and subscriptions to which her clergy, and members of her universities, are required to submit, comes with a very ill grace from those who demand of their own ministers, as necessary to the full enjoyment of the privileges of their body, submission to tests which they have enjoined. A melancholy proof of this has recently been exhibited in a vote of the Congregational Board. By this vote, certain dissenting ministers are excluded from membership, and from the privileges of that body; for the crime, not of immorality of conduct—that could not be alleged: not for holding false doctrine—that could not have been the objection; for Socinians who deny the Godhead of the Saviour, are recognized by these members of the Congregational Board, in the Redcross Street Union, as brethren!—Will the reader believe it, that the great offence of these pious ministers, which subjected them to the excommunicating edict of the Congregational Board, is, that in their chapels they use the liturgy of the Church of England!'

pp. xix.

The utter baselessness of this whole story was exposed, on its original appearance in that great laboratory of calumny, "The Record," both in the Congregational Magazine, and in the Patriot newspaper; and the introduction of it in the present

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volume, after that complete exposure, does little credit to the piety of the Writer. At a meeting of the Congregational Board, which, as most of our readers are aware, is a private association of the metropolitan ministers of the Independent denomination, the question was raised, whether dissenting ministers of orthodox sentiments, but not pastors of Independent churches, were eligible; and the majority found, that no precedent warranted their being chosen. Had the parties been Presbyterians or Baptists, the same decision would have been come to. That a submission to any test was required, is entirely false. The use of the liturgy in the chapels referred to is compulsory, by virtue of the trust-deeds; and their constitution, on this ground, was deemed irreconcilable with the Independent polity. Yet, with the ministers of those chapels, as with the ministers of the Baptist Board, the most affectionate intercourse and interchange of services is maintained. And yet, this vote is termed an excommunicating edict! The enemies of Dissenters must be hard pressed, when they have recourse to inventions like these, founded on the clumsy reports of spies and eaves-droppers.

Mr. Meek asserts, that 'at this day, the pulpits once occupied by the Baxters and Owens of the days of puritanism, are the strong-holds of Socinianism.' This is a grossly deceptive statement, and intended to deceive. The Independent churches, which rank Owen among their brightest ornaments, have never declined from orthodoxy; and but for Presbyterian endowments, which have operated too much with the fatal influence of State endowments, no pulpit occupied by the Baxters of other days would now be desecrated by heresy. But, wherever this is the case, a Congregational church has sprung up beside the *caput mortuum* of the Presbyterian interest. We know not where Mr. Meek obtains his information, that the Unitarian congregations of this country amount to 222: we have reason to believe they are under 200. Of these, 46 are stated to have been founded by Socinians, and the remaining 154 (or 176) to have been 'originally connected with orthodox Dissenters.' Now when it is considered that there are no fewer than 58 orthodox Presbyterian congregations in England and Wales, besides nearly 3000 orthodox congregations of the Independent and Baptist persuasions, what can we think of the regard for truth shewn by a writer who has the audacity to make such a statement as the above, upon the mere strength of the decline of Presbyterianism in this country, and the perversion of its endowments to the extent alleged?

With a similar regard to fair dealing, Mr. Meek cites some remarks by Bishop Blomfield on the religious statistics of America, taking no notice of the distinct refutation they have received from Mr. Colton, or of the exposure of the blunder which arose from mistaking the returns of Presbyterian congregations for the total

of all denominations. The following specimen of loose statement and bold assumption is quite in character.

‘The present state of our own country, considered in a religious point of view, is such as to demonstrate the insufficiency of the voluntary system, for the purposes of national religious instruction. Ask the Dissenter himself, whether the people of this country are yet adequately supplied with religious teachers and places of worship? He will, without hesitation, reply, they are not. What then is the consequence of this one allowed fact? Why, that the united effects of the compulsory and voluntary systems together are insufficient to supply those wants which the Dissenters are urging the legislature to leave to the mercy of the voluntary system alone; and this after the voluntary system has been worked for nearly two centuries, with all the zeal and assiduity with which good and bad feelings could inspire its friends, and preached up through all the corners of the land. The voluntary principle in a city or town, where the religious feeling has been sufficiently called into exercise, may rear a place of worship, and support a standing ministry: but it would leave our thousands of villages, and the scattered population of our rural districts, destitute of the means of grace, or for the most part dependent on the casual instruction of itinerant teachers, many of whom should be content to learn, rather than assume the office of teaching the principles of religion to others.’

pp. 90, 91.

That the voluntary system has been worked for nearly two centuries, is an assertion which admirably tallies with the statement found in another part of the book, that it is quite a new and unheard of doctrine that is being preached up by the advocates of the voluntary principle! But in what terms shall we reprobate the baseness of mind which could suffer this renegade from Non-conformity to refer to the days when Dissent was struggling with active persecution, as illustrating the inefficiency of the voluntary system? — ‘Nearly two centuries!’ Does not this reverend person even know the date of the Toleration Act? And then, he talks of the *united* effects of the compulsory and voluntary systems,—the united effects of counteractive forces! Because the Establishment has to the utmost discouraged and opposed all voluntary efforts on the part of the people to make provision for their own spiritual wants, it is logically inferred, that the people could and would have done nothing more, had no such system existed to depress and prevent their exertions. The pretence that the Establishment secures to the scattered population of rural districts any efficient religious instruction, is disproved by melancholy fact.

We shall notice only one more misrepresentation in this volume. At p. 235, Mr. Binney is referred to as having denounced the Church of England as anti-christian and ‘a great ‘natural (national?) evil,’ and as wishing to substitute in its place a system of spiritual democracy which he himself reprobates, in his *Memoirs of Morell*, as fraught with practical mischief.

Mr. Meek thus wishes his readers to believe, (and many will willingly believe,) first, that Mr. Binney has expressed a wish that the Episcopal Church should be destroyed; secondly, that another system should be made the Establishment in its room; and thirdly, that the system he would substitute is the pseudo-Independency which he complains of as having crept into some Congregational Churches. We need not say that each of these insinuations is at variance with Mr. Binney's published sentiments. Mr. Meek must know this. He must know too, that the definition he has given of the Independent mode of church government as 'declaring each congregation independent of all others,' in opposition to their being 'members of one body,' is an impudent libel. He cannot be so ignorant as not to know that such a sentiment has been distinctly repudiated by Dr. Owen, Lord Brooke, Burton, Cotton, and other eminent divines of that denomination in former days*, and both in word and in practice by Congregational Dissenters of the present day. No churches are more closely associated in fact, or more united in spirit, than those which have been reproachfully styled Independent, because they reject synodical or prelati cal control in matters of discipline. The 'pastor of several respectable Dissenting congregations' must have been well aware of this, when he indited the above tissue of infamous misrepresentations.

So much for the Rev. R. Meek. If our readers have been wearied or disgusted with the exposure we have felt it our duty to make of the disingenuous and deceptive statements contained in his volume, we know not with what feelings they will follow us through the still more dirty paths we have now to tread. Of all the scurrilous and audacious libellers we have had to encounter in our critical career, the anonymous Author of the Letters to a Dissenting Minister, who assumes the initials L. S. E., certainly bears away the palm. Those of our readers who have

* 'Not that they claim an entire independency of other churches,' is the express language of the Independents of 1643, in an Apology presented to the House of Commons. (Neal, 8vo., Vol. III., p. 118.) 'No church is so independent as that it can always observe the duties it owes unto the Lord Christ and the Church Catholic by all those powers which it is able to act in itself distinctly without conjunction with others; and the church that confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the Church Catholic.' Owen's *True Nature of a Gospel Church*, p. 250. See also pp. 251, 259. 'You mightily mistake the matter, when you interpret Independency as not needing both the communion and assistance of other persons, nations, churches.' Burton's *Vindication of the Churches called Independent* (in reply to Prynne). See Orme's *Life of Owen*, pp. 229, 493, 496. Also *Ecl. Rev.*, 3d Series, Vol. V., pp. 421—435.

occasionally looked at the John Bull or Age newspaper, or the frantic ravings of the Curate of Pudsey, in the Standard, may form some notion of the shameless effrontery with which truth and decency are set at defiance in these pages. The Writer may well conceal his name, which could be known only to be infamous. If he really is, what he professes to be, the son of Dissenting parents, for their sakes we hope that the veil will not be removed.* What can we think of the son, who, in the first page of his work, slanders his own parents by charging them with having educated him in the belief that no person in communion with the Church of England could be spiritually safe; clenching the base falsehood, (for such it must be, unless his parents ranked among the very dregs of Dissent,) with the assertion, that the majority of Dissenters 'arrogate to themselves 'exclusively the appellation of the saints and the people of God'? From the first page to the last, these Letters are a continued strain of foul and malignant invective, occasionally supported by garbled citations from the writings of Dissenters, and sometimes by a cheap parade of quotations in Greek and Latin, but as impotent in point of argument as contemptible in every other view. The arrogant dogmatism of the Author's assertions on every controverted point, is equalled only by the effrontery of his falsehoods when he has to speak of the Dissenters, against whom he seems to foam with a rage that only requires to be allied to power, to become as diabolical in act as in spirit. We would not sully our pages with any extracts from such a work, did we not deem it necessary to justify the strength of expression we have been compelled to employ in describing its true character. The following are specimens of the Billingsgate eloquence with which it teems.

* The Author pretends that he has, 'on mature reflection,' concealed his name 'simply and solely' because the individuals to whom he has referred in some of his scandalous stories would be inevitably known through the medium of his name, and 'regard to their feelings,' forsooth, has alone influenced him. This barefaced falsehood is disproved by the pains he has taken to point out the individuals by initials and other marks not to be mistaken. His own name could not supply a more distinct key to his filthy anecdotes. The preface is dated from Sheffield, probably as a blind. We cannot believe that the highly respectable body of clergy in that town would disgrace themselves by any association with such a person. By his own shewing, he is an ill-bred upstart, for he attempts to throw the blame and disgrace of his failure in points of courtesy (Angl. blackguardism) on his 'Dissenting education, of the effects of which he fears his utmost endeavours have not yet entirely *succeeded to divest* his mode of expression.' He has found it easier to divest himself of his principles than of his native manners.

‘ If they (the well disposed) will steadily view the “ Dissenting interest ” as it at present exists, they will not fail to see not only that it stands on a very unsafe foundation, but that in what they consider a spiritual point of view, it is widely different from what it once was. They will immediately discover not only that great numbers of their congregations, befooled and bewitched by their Dissenting principles, have fallen headlong into the hopeless gulf of Socinianism, and that others are verging towards it—but also that most of them are fast becoming nothing more than a kind of religio-political clubs, led on by their *interested* teachers, many of whom are little else than mere political demagogues, uniting with all the Radicals, Papists, Socinians, Deists, and Infidels in the country, in their hellish attempts to overturn its sacred and civil institutions; bedazzling the ignorant and unwary with their empty oratory and tinsel eloquence, and bewildering them with their specious arguments and ridiculous sophistry, and leading them on, thus infatuated, to discontent, anarchy, and crime I would earnestly and affectionately exhort all those among the Dissenters who are truly pious and sincerely anxious for the welfare of their immortal souls, and desirous of living holy, righteous, godly, and peaceable lives, to adopt the course I have done, and “ come out from amongst them, and be separate, and touch not the unclean thing.” I can assure them, as one hoping for eternal life, that they would be amply repaid and fully satisfied with that increase of spiritual peace and solid comfort of mind which they would enjoy in communion with the Church. They would find there no incitements to the exercise of those deadly enemies of all true godliness, I mean spiritual pride and hypocrisy, and the uncharitable spirit of rashly judging others, which constitute the greater part of a Dissenter’s religion. Dissent is indeed a religion of opposition and rash judgment; the religion of a party implying and carrying upon the very face of it the illiberal condemnation of all those from whom it dissents. Opposition and excitement are the very life and soul of Dissent. It is entirely upheld by them—entirely supported by continually exciting those baser passions of the human heart, “ envy, hatred, malice, and all uncharitableness.” Dissenters themselves hesitate not to avow that “ pure attachment to Dissenting principles requires to be kept up in minds of a certain class by a *keen hatred*, and now and then a little round abuse of the Church.” * Such, indeed, are the diabolical sen-

* These expressions are cited from a Number of our own Journal; (E. R. 3d Ser. Vol. vii. p. 144;) and it is necessary to state in what connexion they occur, in order to shew with what shameless disregard of truth they have been perverted so as to speak a meaning opposite to the sentiment of the Reviewer. Speaking of the effect of the Bible Society on the Establishment and Dissenters, the Reviewer says: ‘ The bigoted partizan of the Establishment may lament that the Bible Society has had an effect unfavourable to the intolerant pretensions of the high-church clergy. But, whatever advantage has been gained by Dissent, the benefit has been as mutual as the concession; and the cause of Religion has gained more from it than any party.

timents by which Dissenting Ministers are actuated, and they ought to be quite sufficient to disgust every truly pious Dissenter, and to drive him beyond the reach of their contaminating and deadly, and may I not say, damning influence.' pp. 14—16.

' "The cause" and "the Dissenting interest" written in full would be "the cause of the Dissenting Ministers" and "the Dissenting Ministers' interest," for the teachers are certainly the only persons at all "interested" by Dissent, the people, out of whom they live by begging the money out of their pockets, are the very reverse of it.'—p. 26.

'The principles of Independency are, indeed, the principles of depraved human nature, instilled into man and fostered in him by his great enemy the Devil—the first Dissenter. It was with the promise of their being Independents, that he deceived our first parents, and "brought death into the world and all our woe." "Ye shall be as Gods," says he, meaning that they should be Independent. And they believed him, and as one God of course would not obey another, they immediately shook off their allegiance to their kind and beneficent Creator. And all their degenerate offspring have been imbued with the very same principles of pride, Dissent, and licentiousness, and beguiled by the same promise of the Devil in some way or other. "Ye shall be as Gods," says he, to our modern Dissenters; and puffed up with the idea, they immediately and proudly respond, "We will be as Gods"—we will enjoy full liberty of conscience—we will do as we please—no man has any right to exercise any authority over us—we will choose our own Teachers; and as we are as Gods, they shall preach and act as we please—they are our servants, we hire them, and pay them their wages, and they shall do as we please; we have heaped them to ourselves, and they shall scratch our "itching ears;" if not, we will dismiss them, and choose others who will. Such are the unholy sentiments by which Dissenters are actuated; and the effects of which Dissenting Teachers constantly and *deservedly* feel. And can any one deny that the very same principles which now induce some to choose their own Teachers have induced others to choose their own Gods? If, as Dissenters contend, a man has a right to worship *as* he pleases, why has he not an equal right to worship *what* he pleases? And if a man has a right to choose his own *Teacher*, why has he not a right to choose his own *God*? Prove if you can that the former does

Some partizans of Dissent have even attributed to this amicable alliance a declension of that pure attachment to Dissenting principles, which requires to be kept up in *minds of a certain class* by a keen hatred, and now and then a little round abuse of the Church.' It is impossible that any one could fail to perceive that the epithet pure is used ironically, or that the whole sentence is sarcasm;—that the Reviewer is deprecating the spirit of certain individuals, and that spurious attachment to Dissenting principles which requires to be sustained by such deleterious stimulants. Yet this L. S. E. has the audacity, again and again, to cite this passage as *recommending* the policy of upholding Dissent by abusing the Church!!

not include the latter ; and that when a man chooses his own Teacher, he does *not* choose his own God. Every Dissenter, in choosing his own Teacher, rejects and despises the commissioned and duly authorized Ministers of God, and through them God himself. When those old Dissenters, Korah, Dathan, and Abiram, whom the Apostle Jude considers as a kind of type of Dissenters under the Christian Dispensation, dissented from Moses and Aaron, Moses viewed their Dissent as an offence against God ; for, in addressing Korah as their leader, he said, " thou and all thy company are gathered together *against the Lord.*" And that the Almighty viewed their offence in the same light is certain, from his destroying them. Our blessed Saviour also says to his Ministers, " He that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me." Every Dissenter, therefore, in choosing his own Teacher, despiseth and rejecteth God in despising and rejecting his regularly appointed Ministers; who are his representatives acting in his name, and in virtue of the authority which he has committed to them through a medium of his own appointment.

' In short, " the principles of Dissent " or Independency, influence every son and daughter of Adam, more or less, and are the source of all the evil of every kind on earth. Drunkenness, adultery, robbery, and murder, and every species of iniquity and vice, proceed from those infernal principles of licentiousness and liberalism, for which Dissenting Teachers contend under the specious names of " liberty of conscience " and liberalism. I know that *they* do not allow their principles to carry *them* to such lengths, but I also know that others do, and consistently so too ; for some, alas ! too many, claim and take liberty of conscience sufficient to allow them to practise deceit, falsehood, cheating, robbery, and even murder itself. And were it not for the wholesome restraints imposed upon the consciences of men, and their liberty circumscribed by ecclesiastical and civil laws, their number would be so much increased that the state of society would be intolerable.' pp. 28—30.

' I cannot see how, in what way, or by what means, Dissenters can at all lay claim to be considered as Christians. Christians are those who submit to the laws and authority of Christ,—in other words, those who belong to the Church of Christ ; but Dissenters, by separating from the Church, turn their backs upon her, and thus reject her and her ministers, and through them Christ himself Dissenters may, some of them, possibly belong to the *invisible* Church ; with that, however, as we cannot discern spirits, we have nothing to do. They, by their schism, cut themselves off from the *visible* Church, and cannot, therefore, expect to be considered at the present day as Christians, but according to the command of Christ, as Heathens and Publicans. In a Christian point of view we have nothing to do with them—we must leave them entirely in the hands of God—they are without the pale of the *visible* Church of Christ, and we are to act in the spirit of what the apostle says, " What have I to do to judge them also that are *without* ? Them that are *without*, God judgeth." The curse of God appears to me to rest heavily upon them. Every degree of heresy, and false doctrine, and wickedness of practice to-

gether with numerous discords, distractions, quarrellings, and divisions seem to be in existence amongst them.' pp. 176, 7.

'The Dissenters and the Political Unions have the same objects in view, and only make use of different means to accomplish those objects.' p. 178.

'In all the Word of God there is not the slightest intimation of commission or authority to examine, choose, ordain, appoint or oversee ministers being given to any collective body of men whatever; and, therefore, neither an assembly of unordained Ministers,—nor an union of ignorant, upstart religious fungusses,—nor a board of congregational teachers,—nor a club of Independents, has any right or authority from Christ to examine, choose, ordain, appoint, or oversee Ministers. And in claiming and exercising a pretended authority, such societies do rob the Saviour of his due honour—wrest the sceptre of Government from his hand—snatch the crown from his head—thrust him off from his throne, and impiously usurp his place and authority.' p. 179.

After citing some blasphemous expressions libellously attributed to some Presbyterian Ministers in 1643, this mendacious defamer adds:—

'I could produce many other instances of the blasphemous nonsense and monstrous iniquities of extempore praying schismatics; but enough, I am sure, has been said to satisfy any unprejudiced person, that if precomposed set Forms of Prayer had no other advantage than that of preventing the use of such irreverent and abominably wicked expressions, it would be amply sufficient to prove their vast superiority over extemporary prayers . . . I can truly say, that the more I hear and see of extemporary praying, and the more I reflect upon the pride and the irreverence and wickedness connected with it, the more heartily thankful do I feel for our excellent and incomparable Liturgy, acknowledged to be so even by our Dissenting enemies.' p. 253.

'Dissenters, in dissenting and separating from the Church, commit the heinous sin of schism, *which is, in my opinion, a greater sin than the sin of drunkenness*; and, therefore, a great deal more frequently spoken against in the word of God.' . . . 'I look upon schism, in fact, as tantamount to a renunciation of Christianity. What is it but a renouncing of the Church of Christ—a renouncing of her ministers, and through them a renouncing of Christ himself? Do not schismatics, in forsaking the Church of God, and thus abandoning that machine which God has placed upon earth for the accomplishment of this great work of redemption in the salvation of men, and inventing new schemes of salvation, prefer their own wisdom, and their own ways, to the wisdom and ways of God? And as schismatics forsake the Church, and cut themselves off from her, they ought to be the very first persons over whom the Church should refuse her Burial Service to be read.' pp. 263, 4.

'Dissent and Monarchy can never coalesce or stand together. Dissent is naturally opposed to Monarchy, and cannot be otherwise. Its very principles naturally generate, and ever must generate disloyalty

and disaffection to a King, and insubordination and rebellion to any form of Government that does not square with the Dissenting notions of Democracy. Dissenters do sometimes, to be sure, boast of their loyalty, but just as a criminal asserts his innocence—in such a way that the very manner of doing it is only calculated to excite suspicion. But actions always speak louder than words; why do not Dissenting Teachers, in Sermons from their pulpits and otherwise, enforce the duty of loyalty upon their followers? I have heard hundreds of Sermons preached by Dissenters, but never one upon that subject. But both in public and private, I have heard numerous anecdotes, observations, and insinuations, tending directly to disloyalty, and the breach of that positive command, "Honour the King." And why do they not obey the injunction of St. Paul, and pray "for Kings, and for all that are in authority" under him? The late Mr. Abraham Booth, an eminent Dissenting Teacher, at London, would never pray for the King (George the Third) at all. And it is a well-known fact, that a great many Dissenting Teachers follow his example, and those who act otherwise, only do so occasionally, which manifests their disinclination to obey the Apostolic command at all. And, indeed, nothing of this kind can be surprising, when we recollect that they teach their Disciples that insurrection and rebellion are *pious* duties—that they may "*piously* lift their hands against the Government of their country." This is the very same infernal doctrine that prevailed in the time of the Dissenting rebellion under the pious Cromwell.' pp. 347, 8.

'I hesitate not to say, that bad as Oxford and Cambridge may be, Dissenting Academies are ten times worse, uniting with their immorality the grossest hypocrisy. Besides, the means by which many enter these Dissenting hot-beds of vice, vanity, pride, and foppishness are not extremely pure.' p. 371.

Part of the note from which we take this last extract, is so filthy as to require to be veiled in a learned language. The defamatory insinuations it contains, stamp the writer with the broad marks of a scoundrel, too contemptible for prosecution, and too vile for other notice. As a further specimen of his wilful fabrications, we may mention, that he insinuates that 20,000*l.* were 'collected *pretendedly* for missionary purposes, but *actually* 'pocketed by a few Dissenting teachers and others, and never accounted for to the public.' The personal abuse lavished on Mr. James, Mr. Scales, Dr. Bennett, and other Dissenting Ministers, is in the same spirit. Lying, disloyalty, arianism, infidelity, venality, and hypocrisy, are charged upon them in round terms; and the most atrocious sentiments are put into their mouths by means of garbled sentences perverted from their obvious meaning. But it is useless to waste another word upon this frightful display of baseness and wickedness, which we will not say, in the writer's own language, 'require as their only remedy, *curationem carnis*,' but which, unrepented of, will entail a more fearful punishment.

We should be glad to think that such a volume as this could find acceptance and credit with no class of readers; but there is reason to fear that many who will warmly disapprove of the Writer's low abuse and ribaldry, and others who will affect to be displeased with his spirit and style, though secretly enjoying the dirty sport of pelting the Dissenters with hard names,—will in different degrees be imposed upon by its apparent authority as king's evidence, and will not care to sift very nicely his misquotations and more audacious falsehoods. Those, however, can alone be deceived by the statements of such a witness, who are willing to be deceived; and the only injury which the book can do, is to the cause which it advocates.

In one point of view, indeed, the volume may be useful. It exhibits, throughout, as in a convex mirror, the distorted reflection of those sentiments which are found in the pages of High-church writers, broadened as it were into caricature, but still preserving the likeness. Except in the malignity of its spirit, and the entire abandonment of truth which it displays, it is a suitable companion to Mr. Meek's "*Reasons for Conformity*," which are quoted by his fellow-convert from schism with due honour. The genuine character of Church-of-Englandism could not have been more finely satirized, and at the same time more fully developed, than in the Letters of L. S. E., which might in some places be mistaken for an ironical defence of the Established Church from the pen of an enemy. We are quite sure that, had such been the real nature of the work, its author would have been charged with overacting his part, and exaggerating the intolerance and bitterness of those he wished to satirize. In this work, we have but the distilled spirit, the tincture instead of the infusion, of the bigotry which is found in a less concentrated form in the pages of Messrs. Cawood, Meek, and Co., in the *British Magazine*, the *Christian Guardian*, and the *Record*. To the liberal and pious ministers of the Establishment, such an exaggerated and hideous portrait of the ecclesiastical polity which they have embraced, may not be without its use. Let them ask themselves, whether Dissenters can be much to blame for any violence of opposition to a system bearing such fruits as these; whether they can be expected to rest content that the patronage of the State should continue to be given to a Church by which they are anathematized, although the equal protection of the State renders its anathemas impotent.

Our readers will bear witness that, to any thing approaching to violence or sectarian animosity, we have uniformly been opposed; so much so as, by our pacific counsels, to lay ourselves open to the unjust suspicion of favouring the enemy. We confess that, at one time, we did cherish the hope that a truce of God might have been maintained between the rival denominations

of the religious world, to allow of their making common cause against ignorance and infidelity ; but the position of stern, inflexible hostility which the evangelical clergy have taken in relation to the claims of the Dissenters, leaves no prospect of peace except as the fruit of fair conquest. Attempts are continually made to represent the Dissenters in the light of aggressors who first broke the truce. This is not the fact. No assault was made or meditated upon the Establishment, till it opened its batteries upon the peaceable petitioners for a redress of civil grievances. If Dissenters are become more political in spirit than they were, the political conduct of the Churchmen has made them so.

The recent Session has put to a test the spirit of the Establishment. 'It might have been hoped,' to employ the language of a weekly journal*, 'that sound policy and Christian feeling would have led the more liberal-minded portion of the evangelical clergy to take a different position. It would have cost them nothing to say to the Dissenters:—We acknowledge your grievances; we sympathize with you as our Christian brethren; we will aid you in obtaining relief as to your just claims; but, as touching a separation of Church and State, we are at issue with you on the abstract question, and will resist your efforts as directed to that object to the utmost. By conceding thus far to the practical grievances of the Dissenters, they would have disarmed their opponents of every angry feeling; they would have occupied a vantage-ground, and raised their own professional character by a conduct at once fair, manly, and conciliatory. This opportunity they have blindly thrown away. They have been betrayed by the secular prejudice engendered by an ecclesiastical monopoly into a course as impolitic as it is intolerant. They have thus lost a noble opportunity of vindicating before the world the spirit of the religion they profess. Had the evangelical clergy acted towards the Dissenters as became their platform professions, the world would have given them credit for disinterestedness, and for valuing the interests of religion more than the honour of their order. Dissenters themselves might have been induced to falter in their opposition to an Establishment producing the fruits of liberality. Was it unreasonable to expect as much as this from some portion of the pious clergy of "our Apostolic Church" in the nineteenth century? What then must be the genuine tendency of an ecclesiastical establishment? Under all the circumstances of the case, the uncompromising hostility manifested by the evangelical section of the Church Political to the claims of Protestant Dissenters, appears to us scarcely less decisive and flagrant an exemplification of the anti-christian spirit of the Institution, than the fierce

* The Patriot. Sep. 10.

bigotry which kindled the flames of martyrdom in Smithfield, and, under Protestant sovereigns, consigned Bunyan, and Baxter, and De Laune, and a whole army of confessors, to bonds and imprisonment.'

The best excuse that can be offered for our evangelical brethren of the Establishment, (if they will allow us still to claim any fraternal relation,) is, that they have taken alarm at discovering the unsuspected strength of the despised sectaries. The avowed opinions of the orthodox Dissenters are the same that they have ever been, on the subject of State interference with the Church of Christ: but it was scarcely deemed worth while to ascertain what those opinions were, or the grounds of them, till the Reform in the representation discovered the political and social strength of the hitherto unrepresented Dissenters. This is the true explanation of the sore, fretful, and bitter feeling which the pious clergy discover alike towards the Dissenters and the House of Commons. The Record Newspaper, which at once reflects and panders to this feeling, striving with accursed zeal to widen as much as possible the breach, has adopted a tone in politics equally opposed to the powers that be, and hostile to the Dissenters. Before the agitation of the Reform Bill, however, all classes of the clergy, evangelical and heterodox, were not less unanimous in resisting the repeal of the Sacramental Test. The life principle of the Establishment being the political ascendancy of the clerical order, every concession to the Dissenters is resented as an injury to the Church. Till that ascendancy be destroyed, there can be no religious peace in the Protestant brotherhood. The clergy have unsheathed the sword; their watchword is, No concession: before the sword can be beaten into a ploughshare, it must be wrested from the hands of these churchmen militant; and when disarmed, they will discover that they have no enemies to fight against.

We have in a former article exposed the entirely unfounded nature of the assertion, that, till within the last thirty or forty years, the lawfulness of religious Establishments was unquestioned, and their expediency and necessity admitted by Dissenters themselves. If this were true, how came it to be deemed necessary to defend the Church, as an Establishment, against the opinions of Dissenters? Why did Warburton vindicate the Alliance, or Paley invent his theory of an Establishment? Mr. Pritchard, the minister of Attercliffe Chapel, near Sheffield, puts a very home question to one of the Sheffield clergy who have been indiscreetly making the pulpit the organ of invectives against the Dissenters. 'I would,' he says, 'ask the Preacher, who, having been born and educated under the roof of a Dissenting minister, cannot but be well acquainted with the subject, whether he was not aware that it has always been a fundamental and distinctive principle with the Independents, that every sect should stand

‘ upon the same level with regard to the civil power ; and that each ‘ separate Church should arrange its own affairs without the interference of the State.’ The only way in which the opinions of modern Dissenters can be made to appear novel, is by disingenuously misrepresenting them ; an expedient too often had recourse to.

It is an unhappy circumstance, that the pulpit should be made a drum ecclesiastic. In this respect, the conduct of the evangelical clergy is utterly indefensible and discreditable. Instances have come to our own knowledge, of offences of this description, which have both grieved and surprised us, as committed by men of whom we should have hoped better things. Mr. Pritchard’s sermon was occasioned by a simultaneous attack which seems to have been made by the clergy of Sheffield on the alleged principles of the majority of their fellow townsmen. The question of Ecclesiastical Establishments had never, we believe, been mooted in Dissenting pulpits ; and it was therefore setting a bad example, to commence the controversial brawl in consecrated places. But what Mr. Pritchard chiefly complains of is the disingenuous manner in which the question is stated ; and as there is very general reason for a similar complaint, we shall transcribe his temperate and judicious remarks.

‘ It would appear as if the essence of the controversy lay in the question, whether the State should, or should not, afford general countenance and support to religion—to pure religion, and the public worship of the true God. Who ever denied this ? Who ever contended for “ the absolute *exclusion of all and every* form ” of religion ? Surely no one would be so absurd as to say that civil government should not extend its protection to religion in all its forms, and render it every legitimate support. If this is all that our brethren contend for, viz. “ such a constitution of things in regard to pure religion and the attendant worship of God, as secures to these the protection and support of the Civil Power ; ” for my part, I have no controversy with them. But you must observe that there is a careful and studied avoidance of the main points of dispute ; namely, what kind of support the State shall render to religion—how far it may interfere—and whether it shall maintain, at the public cost, an *exclusive* Establishment, and impose disabilities and fines, and subject to unmerited disgrace those who may conscientiously refuse to subscribe to the doctrines which it has sanctioned, attend the services which it has authorized, and approve of the ministers which it has appointed.’

* * * * *

‘ I put the case in this form, because this is really the question at issue. I have no controversy with my brethren, when they say “ that it is the duty of the civil power to protect, support, and defend religion ;—that kings ought to feel it to be their bounden duty to make provision, not only that their subjects might lead a quiet and peaceable life, but that they might lead such a life ‘ in all godliness and honesty ;’

that Christian rulers must not leave it as a matter of indifference, so far as they are concerned, whether God is known and revered among their subjects, or whether he is not; but that this would be inconsistent with their responsibility to Him from whom their authority is derived, or with the obligations under which they lie to promote the best interests of those over whom his Providence has placed them: that so far as outward decorum is concerned, it is the indispensable duty of the Legislature to exercise its authority, that those who are truly desirous to wait upon God, and to serve him in the public ordinances of the sanctuary, may in no respect be impeded in carrying their desires into effect, by the irregular and irreligious conduct of others—in short, that it is right and meet, and the paramount and peremptory duty of every Government, to support and defend, by all Scriptural means, the religion of Jesus Christ."

'With these positions we entirely agree. The points in dispute are not necessarily involved in them. The question is, whether the State shall undertake to decide on matters of faith and practice; whether it shall compile, or order to be compiled, certain articles of doctrine and formularies of worship, and enjoin the belief and observance of them under civil penalties; whether it shall single out a particular Sect, and distinguish it by exclusive privileges, and lay the whole country under compulsory contribution to support, in worldly splendour, that sect; and whether it shall place a brand and stigma on all those who prefer an adherence to the convictions of their own conscience, in matters of religion.

'I have already observed, that there are no intimations, the most remote, in the *New Testament*, in favour of such Establishments.'

Pritchard, pp. 19—21.

The question, put in this shape, has never been fairly met by any writer or partizan on the side of the Establishment. Nay, there is an indisposition to look at it. All discussion is spurned at, and the attempt is made to bear down the Dissenters by angry invective. It will not succeed. The question is a vital one, and the dearest and most sacred interests of the country will not be secure till it has been fairly set at rest. There is not an association for the common purposes of Christian benevolence, not an Institution founded upon the broad basis of Christian charity, which is not endangered by the anti-catholic principle of the Establishment. The Dissenters must prepare for a long and patient conflict with the errors and prejudices which are arrayed against them. A considerable time may elapse, Mr. Kidd warns them in his ingenious Essay, before the bonds and associations can be dissolved, which have been the offspring of time and ignorance; the bonds of secret attachment, not to the religion which has been the 'accident' of the Establishment, but to 'the outward and cumbrous appendages of that religion.' A separation must be effected between Church and State in the minds of those who have long been taught to entertain false views of

both *. 'The legislative connexion between the State and the 'Church,' he remarks, 'is nothing when compared with their 'moral connexion; nothing as relates to the erroneous and 'dangerous effect produced upon the minds of men.'

'Between the church, scripturally considered, and between the state, considered as it really is, there can be no connexion. This can only be, on the one hand with the state, and on the other hand, not with the church of Christ itself, but with the frequently needless, and therefore obstructing things around it; with buildings which are monuments of a lie; with salaries of hirelings which are the pavement of the broad way to destruction; with forms of worship which, like ornamented windows, exclude, instead of admitting the light of heaven; with pomp that may adorn the bodies of distinguished men, in order to mark, not their conformity to the church, but their conformity to the world; and with the mental associations of ignorant and distant beholders, whose notions of what is right being all falsely founded upon custom, time, and appearances, are hurtful, if not ruinous to their souls:—these are all the kinds of connexion which there can be between a thing which is composed of perishable materials, as all earthly state is, and between that eternal thing—that mass of pardoned and purified intelligence, the church of the living God, which is the pillar and ground of the truth.' *Kidd*, pp. 29, 30.

This is strikingly, though somewhat obscurely put. The connexion between the mere forms of religion and State patronage, the connexion between the endowed order and the aristocracy, which is the union of Church and State in common parlance, denotes no real conjunction between the State and that Church which is the body of Christ, nor any such connexion as secures the ascendancy of Christian principles in civil or ecclesiastical affairs. It is, in fact, by an unhappy misuse of terms, as Coleridge has well remarked, that the title of the *eccleti*, the Called of God, has been given to an estate of the realm, a clerical Establishment, which is in no proper sense a Church, but, at best, a provision for the benefit of the Church. That philosophical Apologist for the Establishment has admirably expressed the opinions which Dissenters hold, in opposition to the Church and State system, when he says: 'It is a fundamental principle of all legislation, that the State shall leave the 'largest portion of personal free-agency to each of its citizers, that 'is compatible with the free-agency of all, and not subversive 'of the ends of its own existence as a State. And, though a

* We do not agree with Mr. Kidd, however, that such intellectual separation must precede a repeal or alteration of obnoxious statutes. The mass of the people have always been opposed to great moral reformations; and wise legislation must be in advance of popular prejudice.

‘negative, it is a most important distinctive character of the Church of Christ, that *she asks nothing for her members as Christians, which they are not already entitled to demand as citizens and subjects*. The Church of Christ asks of the State ‘neither wages nor dignities. She asks only protection, and to be let alone.’ *

Art. III. *The Poetical Works of the Rev. George Crabbe ; with his Letters and Journals, and his Life. By his Son. In Eight Volumes, f.cap. 8vo. Vol. VIII. Posthumous Tales. London, 1834.*

IN reviewing the Life of the Poet, whose complete works† are now before us, we so fully expressed our opinion respecting the characteristic merits and defects of his productions, as to render it unnecessary to say much more respecting these *Posthumous Tales*, than that they will neither raise nor depress our previous estimate of his talents. Had Mr. Crabbe lived to edit these compositions, he would doubtless, as remarked in the advertisement prefixed to them, have considered it necessary to bestow on them a good deal more of revision and correction before finally submitting them to the eye of the world. A harshness of expression, an obscurity arising from an incomplete development of the idea, will be found occurring more frequently in these tales than in the former series ; but we fully subscribe to the opinion, that, ‘though not so uniformly polished as some of his previous performances, these *Posthumous Essays* will still be found to preserve, in the main, the same characteristics on which his reputation has been established ;—much of the same quiet humour and keen observation ; the same brief and vivid description ; the same unobtrusive pathos ; the same prevailing reverence for moral truth and rational religion ; and, in a word, not a few things which the world would not willingly let die.’

Apart from the merits of the poetry, the *Tales* possess intrinsic interest, as the lessons of a grey and reverend Moralist, who, if wont to take a sombre view of life, was far removed from misanthropy, and moved with cheerful benevolence in the sphere of unpoetical realities, which he has compelled Poetry to recognize and record. His very benevolence served to arm his mind, and sheathe his feelings, against the painful impressions which the scenes and facts he describes are in themselves adapted to produce, and thus rendered him, perhaps, in some degree insensible

* Constitution of Church and State, p. 135.

† We refer to his *Poetical Works*. Two volumes of *Select Sermons and Essays* from his MSS. are announced, as preparing for publication.

of their unpleasing character. There is no reason to think that he delighted in satirizing human nature. He took the subjects as they turned up to his observation, and preferred those which presented the stronger lines and deeper shades. Like a true botanist, who bestows equal attention on the weed and the flower, and is less at home in the garden, where the very beauty is artificial, than in the lane or meadow, our Poetical Anthropologist found equal luxury in analysing and copying the most unsightly and worthless and the most lovely specimens of human nature. There is a pleasure in observation, as an exercise of the faculties, apart from that which may be derived from its results. Such pleasure Crabbe seems to have found in observing what he has so accurately delineated with the fidelity of a Teniers or a Cuyp; the love of nature, in his mind, standing in stead of the love of beauty, and the homeliest background being as pleasing to his eye as the loveliest landscape. Such was the mind, and such, accordingly, is the poetry of Crabbe.

By far the most interesting tale in the present volume is the first, which almost partakes of an autobiographical character. The story (if such the description of a happy holiday may be termed) is believed to have been suggested by the Poet's recollection of his own boyish visits, when an apothecary's apprentice, to Cheveley; a seat of the noble family with whom, in after years, he was domesticated as chaplain.

‘Through rooms immense, and galleries wide and tall,
He walked entranced—he breathed in Silford Hall!
Now could he look on that delightful place
The glorious dwelling of a princely race;
His vast delight was mixed with equal awe;
There was such magic in the things he saw,
Oft standing still, with open mouth and eyes
Turn’d here and there, alarm’d as one who tries
T’ escape from something strange that would before him rise.
The wall would part, and beings without name
Would come—for such to his adventures came.
Hence undefined and solemn terror press’d
Upon his mind, and all his powers possess’d.
All he had read of magic, every charm,
Were he alone, might come and do him harm;
But his gaze rested on his friendly guide:
“I’m safe”, he thought, “so long as you abide.”

* * * * *

‘Much had he seen, and every thing he saw
Excited pleasure not unmix’d with awe.
Leaving each room, he turn’d as if once more
To enjoy the pleasure that he felt before—
“What then must their possessors feel? how grand
And happy they who can such joys command!”

For they may pleasures all their lives pursue,
The winter pleasures, and the summer's too—
Pleasures for every hour in every day—
Oh! how their time must pass in joy away!"

' So Peter said.—Replied the courteous Dame:
"What you call pleasure scarcely owns the name.
The very changes of amusement prove
There's nothing that deserves a lasting love.
They hunt, they course, they shoot, they fish, they game;
The objects vary, though the end the same—
A search for that which flies them; no, my Boy!
'Tis not enjoyment, 'tis pursuit of joy."

' Peter was thoughtful—thinking, What! not these,
Who can command, or purchase, what they please—
Whom many serve, who only speak the word,
And they have all that earth or seas afford—
All that can charm the mind or please the eye—
And *they* not happy!—but I'll ask her why.

' So Peter ask'd.—"'Tis not," she said, "for us,
"Their Honours' inward feelings to discuss;
But if they're happy, they would still confess
'T is not these things that make their happiness."

In the poem as left for publication, the story ends with the happy boy's return home after his day's pleasure; but in the first draft, the following lines supply a conclusion which we are sure the reader will think ought not to have been suppressed. We thank the Editors for having preserved them:

' Dream on, dear Boy! let pass a few brief years,
Replete with troubles, comforts, hopes, and fears,
Bold expectations, efforts wild and strong,
And thou shalt find thy fond conjectures wrong.
Imagination rules thee: thine are dreams,
And every thing to thee is what it seems:
Thou seest the surfaces of things, that pass
Before thee, colour'd by thy fancy's glass.
The fact below is hidden! What is true
In that fair mansion comes not in thy view;
And thou would'st feel a new and strange surprise,
Should all within upon thy mind arise.
Thou think'st the lords of all these glorious things
Are blest supremely! so they are,—like kings!
Envy them not their lofty state, my boy;
They but possess the things that you enjoy.

"Nay, but they're lords of all you see around—
Ring but a bell, and men obey the sound;
Make but a motion, with the hand or eye,
And their attendants at the signal fly."

' True, my fair lad ! but this is contract all,
 For James is paid to heed his Honour's call :
 Let wages cease, and lay the livery by,
 And James will heed no more than you or I.
 Service has lawful bound, and that beyond
 Is no obedience — 't is not in the bond,
 Footman, or groom, or butler, still he knows,
 So does his lord, the duty that he owes.

' Labourers, you say, are grieved with daily toil —
 True — but the sweater goes not with the soil ;
 He can change places, change his way of life,
 Take new employments, — nay, can take a wife ;
 If he offend, he knows the law's decree,
 Nor can his judge in his accuser see ;
 And, more than all the rest — or young or old,
 Useful or useless, he can not be sold :
 Sorrow and want may in his cot be found,
 But not a Slave can live on British ground.

' Nor have the Lords of all this wealth you see,
 Their perfect freedom : few are truly free :
 Who rank the highest find the check of fate,
 And kings themselves are subject to their state.

' Riches, and all that we desire to gain,
 Bind their possessors in a golden chain —
 'T is kept in peril, and 't is lost with pain.

' And thou too, Boy ! wilt pass unheeding by
 The scenes that now delight thine eager eye.
 Dream on awhile ! and there shall come a strange,
 And, couldst thou see it, an amazing change.
 Thou who wert late so happy, and so proud,
 To be a seat with liveried men allow'd,
 And would not, dared not, in thy very shame,
 The titles of their noble masters name —
 Titles that, scarcely known, upon thy tongue
 With tremulous and erring accent hung —

' Oh ! had they told thee, when thou sat'st with pride,
 And grateful joy, at Madam Johnson's side,
 And heard the lisping Flora, blue-eyed maid,
 Bid thee be neither bashful nor afraid,
 When Mrs. Jane thy burning blush had raised,
 Because thy modesty and sense she praised —
 Couldst thou have seen that in that place a room
 Should be thine own, thy house, thy hall, thy home,
 With leave to wander as thou wouldst, to read
 Just as thy fancy was disposed to feed,
 To live with those who were so far above
 Thy reach, it seem'd to thee a crime to love,

Or even admire them! — Little didst thou know
 How near approach the lofty and the low!
 In all we dare, and all we dare not name,
 How much the great and little are the same!

‘ Well, thou hast tried it — thou hast closely seen
 What greatness has without it, and within;
 Where now the joyful expectation? — fled!
 The strong anticipating spirit? — dead!’

The sixth and following tales were originally designed for a separate volume, to be entitled, “The Farewell and the Return.” The Poet supposes a young man to take leave of his native place, and to exchange farewells with his friends and acquaintance there, whose several situations and prospects are briefly sketched in the first section of each tale. After an interval of twenty years, he is supposed to return; and the interest consists in the completion of the history of each person to whom he had bidden farewell. We select the following, not as the most interesting story, but as partaking more of the picturesque than is usual in the Author’s poetry, and because it closes with a lyrical specimen which is both spirited and elegant.

THE ANCIENT MANSION.

I.

‘ To part is painful; nay, to bid adieu
 Even to a favourite spot is painful too.
 That fine old Seat, with all those oaks around,
 Oft have I view’d with reverence so profound,
 As something sacred dwelt in that delicious ground.

‘ There, with its tenantry, about, reside
 A genuine English race, the country’s pride;
 And now a Lady, last of all that race,
 Is the departing spirit of the place.
 Hers is the last of all that noble blood,
 That flow’d through generations brave and good;
 And if there dwells a native pride in her,
 It is the pride of name and character.

‘ True, she will speak, in her abundant zeal,
 Of stainless honour; that she needs must feel;
 She must lament, that she is now the last
 Of all who gave such splendour to the past.

‘ Still are her habits of the ancient kind;
 She knows the poor, the sick, the lame, the blind.
 She holds, so she believes, her wealth in trust;
 And being kind, with her, is being just.
 Though soul and body she delights to aid,
 Yet of her skill she’s prudently afraid:

So to her chaplain's care she *this* commends,
And when *that* craves, the village doctor sends.

' At church attendance she requires of all,
Who would be held in credit at the Hall ;
A due respect to each degree she shows,
And pays the debt that every mortal owes ;
'Tis by opinion that respect is led,
The rich esteem because the poor are fed.

' Her servants all, if so we may describe
That ancient, grave, observant, decent tribe,
Who with her share the blessings of the Hall,
Are kind, but grave, are proud, but courteous all—
Proud of their lucky lot ! behold, how stands
That grey-haired butler, waiting her commands ;
The Lady dines, and every day he feels
That his good mistress falters in her meals.
With what respectful manners he entreats
That she would eat—yet Jacob little eats ;
When she forbears, his supplicating eye
Intreats the noble dame once more to try.
Their years the same ; and he has never known
Another place ; and this he deems his own,—
All appertains to him. Whate'er he sees
Is *ours* !—" our house, our land, our walks, our trees !"

' But still he fears the time is just at hand,
When he no more shall in that presence stand ;
And he resolves, with mingled grief and pride,
To serve no being in the world beside.
" He has enough," he says, with many a sigh,
" For him to serve his God, and learn to die :
He and his lady shall have heard their call,
And the new folk, the strangers, may have all."

' But, leaving these to their accustom'd way,
The Seat itself demands a short delay.
We all have interest there—the trees that grow
Near to that seat, to that their grandeur owe ;
They take, but largely pay, and equal grace bestow :
They hide a part, but still the part they shade
Is more inviting to our fancy made ;
And, if the eye be robb'd of half its sight
Th' imagination feels the more delight.
These giant oaks by no man's order stand,
Heaven did the work : by no man was it plann'd.

' Here I behold no puny works of art,
None give me reasons why these views impart
Such charm to fill the mind, such joy to swell the heart.
These very pinnacles, and turrets small,
And windows dim, have beauty in them all.

How stately stand yon pines upon the hill,
 How soft the murmurs of that living rill,
 And o'er the park's tall paling, scarcely higher
 Peeps the low Church and shows the modest spire.
 Unnumber'd violets on those banks appear,
 And all the first-born beauties of the year.
 The grey-green blossoms of the willows bring
 The large wild bees upon the labouring wing.
 Then comes the Summer with augmented pride,
 Whose pure small streams along the valleys glide:
 Her richer Flora their brief charms display;
 And, as the fruit advances, fall away.
 Then shall th' autumnal yellow clothe the leaf:
 What time the reaper binds the burden'd sheaf;
 Then silent groves denote the dying year,
 The morning frost, and noon-tide gossamer;
 And all be silent in the scene around,
 All save the distant sea's uncertain sound,
 Or here and there the gun whose loud report
 Proclaims to man that Death is but his sport:
 And then the wintry winds begin to blow,
 Then fall the flaky stars of gathering snow,
 When on the thorn the ripening sloe, yet blue,
 Takes the bright varnish of the morning dew;
 The aged moss grows brittle on the pale,
 The dry boughs splinter in the windy gale,
 And every changing season of the year
 Stamps on the scene its English character.

' Farewell! a prouder Mansion I may see,
 But much must meet in that which equals thee!

II.

I leave the town, and take a well-known way
 To that old Mansion in the closing day,
 When beams of golden light are shed around,
 And sweet is every sight and every sound.
 Pass but this hill, and I shall then behold
 The Seat so honour'd, so admired of old,
 And yet admired.—

' Alas! I see a change,
 Of odious kind, and lamentably strange.
 Who had done this? The good old Lady lies
 Within her tomb: but who could this advise?
 What barbarous hand could all this mischief do,
 And spoil a noble house to make it new?
 Who had done this? Some genuine Son of Trade
 Has all this dreadful devastation made;
 Some man with line and rule, and evil eye,
 Who could no beauty in a tree descry,

Save in a clump, when stationed by his hand,
 And standing where his genius bade them stand ;
 Some true admirer of the time's reform,
 Who strips an ancient dwelling like a storm,
 Strips it of all its dignity and grace,
 To put his own dear fancies in their place.
 He hates concealment : all that was enclosed
 By venerable wood, is now exposed,
 And a few stripling elms and oaks appear,
 Fenced round by boards to keep them from the deer.

‘ I miss the grandeur of the rich old scene,
 And see not what these clumps and patches mean !
 This shrubby belt that runs the land around,
 Shuts freedom out ! what being likes a bound ?
 The shrubs indeed, and ill-placed flowers are gay,
 And some would praise ; I wish they were away,
 That in the wild-wood maze I as of old might stray.
 The things themselves are pleasant to behold,
 But not like those which we beheld of old,—
 That half-hid mansion, with its wide domain,
 Unbound and unsubdued !—but sighs are vain ;
 It is the rage of Taste—the rule and compass reign.

‘ As thus my spleen upon the view I fed,
 A man approach'd me, by his grandchild led—
 A blind old man, and she a fair young maid,
 Listening in love to what her grandsire said.

‘ And thus with gentle voice he spoke—
 “ Come lead me, lassie, to the shade,
 “ Where willows grow beside the brook ;
 “ For well I know the sound it made,
 “ When dashing o’er the stony rill,
 “ It murmur’d to St. Osyth’s Mill.”

‘ The Lass replied—“ The trees are fled,
 “ They’ve cut the brook a straighter bed :
 “ No shades the present lords allow,
 “ The miller only murmurs now ;
 “ The waters now his mill forsake,
 “ And form a pond they call a lake.”

‘ “ Then, lassie, lead thy grandsire on,
 “ And to the holy water bring ;
 “ A cup is fasten’d to the stone,
 “ And I would taste the healing spring,
 “ That soon its rocky cist forsakes,
 “ And green its mossy passage makes.”

‘ “ The holy spring is turn’d aside,
 “ The rock is gone, the stream is dried ;

"The plough has levell'd all around,
 "And here is now no holy ground."

"Then, lass, thy grandsire's footsteps guide,
 "To Bulmer's Tree, the giant oak,
 "Whose boughs the keeper's cottage hide,
 "And part the church-way lane o'erlook ;
 "A boy, I climb'd the topmost bough,
 "And I would feel its shadow now."

"Or, lassie, lead me to the west,
 "Where grew the elm-trees thick and tall,
 "Where rooks unnumber'd build their nest—
 "Deliberate birds, and prudent all :
 "Their notes, indeed, are harsh and rude,
 "But they're a social multitude."

"The rooks are shot, the trees are fell'd,
 "And nest and nursery all expell'd ;
 "With better fate the giant-tree,
 "Old Bulmer's Oak, is gone to sea.
 "The church-way walk is now no more,
 "And men must other ways explore :
 "Though this indeed promotion gains,
 "For this the park's new wall contains ;
 "And here I fear we shall not meet
 "A shade—although, perchance, a seat."

"O then, my lassie, lead the way
 "To Comfort's Home, the ancient inn :
 "That something holds, if we can pay—
 "Old David is our living kin ;
 "A servant once, he still preserves
 "His name, and in his office serves."

"Alas ! that mine should be the fate
 "Old David's sorrows to relate :
 "But they were brief ; not long before
 "He died, his office was no more.
 "The kennel stands upon the ground,
 "With something of the former sound."

"O then," the grieving Man replied,
 "No further, lassie, let me stray ;
 "Here's nothing left of ancient pride,
 "Of what was grand, of what was gay,
 "But all is chang'd, is lost, is sold—
 "All, all that's left is chilling cold.
 "I seek for comfort here in vain,
 "Then lead me to my cot again."

In the former volumes, there are inserted a few smaller pieces hitherto unpublished. The most interesting is a lyrical com-

position, entitled, 'The World of Dreams,' (in vol. iv.,) which is not unworthy of the Author of *Eustace Grey*, although not equal in power and beauty to that remarkable production. It has been remarked, that the present volume, if inferior in vigour to any other volume of the Author's poetry, is perhaps more amusing than any other, and displays more mild good-humour. 'A man,' said Johnson, 'grows better-humoured as he grows older.' This depends, however, upon the qualities of the man. Age mellows some tempers, and sours others.

Art. IV. *A Paraphrastic Translation of St. Paul's Epistle to the Romans.* By Laicus. 12mo. pp. 110. London, 1834.

WE regret to be unable to speak in terms of approbation of this apparently well intended publication, the proceeds of which, we are informed, are to be given to the British and Foreign Bible Society. We should be sorry to deprive the treasury of that excellent Institution of the smallest contribution; but we cannot withhold our opinion, that this Translation is a failure, and that, as a paraphrase, it is open to serious exception.

The title-page does not state, that the Translation is accompanied with very copious notes, taken, with few exceptions, from Professor Stuart's Commentary, recently reviewed by us. The very free use made of that work, may justly be complained of by the Publishers, unless it is with their permission that so large a portion of the Professor's Commentary is reprinted in the present shape. The chief design of the publication, indeed, would seem to be, to give circulation to those notes. Ample use has also been made of Mr. Stuart's Translation. Yet, in those very parts of the Epistle which have received from the American Professor the most important illustration, the Editor deserts his authority; as in the exposition of Ch. vii.

We do not find fault with the translation as being too paraphrastic, but as failing, in many places, to convey the genuine sense. Take, for instance, the following rendering of part of the viiith chapter, in which some of the Apostle's expressions are completely misinterpreted, and the scope of his argument obscured.

'For those who act upon natural principles and in their own strength, do in the end yield to their natural propensity to sin; while those who seek the assistance of the Spirit, have their wills and consequently their actions conformed to the dictates of the Spirit. For the impulses of the flesh lead to eternal misery, while the influences of the Spirit lead to eternal happiness. And this is the case, because carnal appetites are hostile to God, for they are neither subject to God's law, nor can they by any possibility become so: so that they who act according to their natural propensities cannot please God.'

But you are not living under the influence of the flesh but of the Spirit, provided the Spirit of God has his residence in your hearts (for if any one has not the Spirit of Christ, he is none of His). And if Christ be in you, the old man is crucified as to his sinful appetites, but the spirit is rendered happy on account of righteousness. And if the Spirit of Him who raised Jesus from the dead dwell in you, then He, who raised Christ from the dead, shall also animate your mortal bodies in the service of God through his Spirit, who now resides in you.

‘Well then, brethren, having such assistances, we are not constrained by the corruption of our nature to become slaves to that corruption. Wherefore if ye live according to the lusts of the flesh, ye must perish everlastingly; but if through the Spirit of God ye are enabled to mortify these lusts, then shall ye live in eternal blessedness.’ pp. 50—52.

We do not see what is gained by turning certain portions of the Epistle into dialogue, in the following manner:—

‘*Jew.* What then is the superior excellence of the Jew? or what is the benefit of circumcision.

‘*Apostle.* It is great in every way, but chiefly because the inspired word of God was intrusted to them.

‘*Jew.* If then some of them have disbelieved, shall not that disbelief nullify the faithful promises of God?

‘*Apostle.* By no means! for let God be found faithful to his word, though every man be proved a liar, as it is written (Psalm li.), “That thou mightest be justified in thy sayings and prevail when thou judgest.”

‘*Jew.* But if our unrighteousness exhibit God’s justice in a clearer light, shall we not say (I speak in the character of an unbelieving Jew) is not God unjust in visiting upon the Jews his anger?

‘*Apostle.* By no means. For if so, how shall God ever judge the world?

‘*Jew.* For if the truth of God has been, in consequence of my lie, manifested much more clearly, why should I still be convicted as a sinner?

‘*Apostle.* And why not say further, “Let us do evil that good may come.” Of these the condemnation is just. (For it is thus that we are slanderously reported to say.)

‘*Jew.* Well then, do we excel the Gentiles?

‘*Apostle.* Certainly not. For we have made the charge above against Jews and Gentiles, that they are all sinners.” pp. 13, 14.

It must be through mere inadvertence that grammatical improprieties have been suffered to occur in the Translation; but it indicates the absence of a due care in revising it: *e. g.* ‘If thou dost lean upon the law, and *can* distinguish,’ &c. p. 11. ‘Do you suppose, *that* on doing the very same acts for which you condemn others, *that* you shall escape,’ &c. p. 9. As an

instance of unwarrantable departure from the text, we may refer to Rom. v. 4.—‘Knowing that afflictions produce resignation, ‘and resignation *a purer state of life,*’ &c. We had marked other instances, but it is needless to particularize them. We took up the publication with a predisposition to commend any attempt to promote the better understanding of this difficult, but most important portion of the Apostolic writings; and it is because we do not deem it adapted to answer this end, that we have felt it to be our duty to point out the very defective and incompetent character of our worthy Layman’s well-meant performance.

Art. V. 1. *The Spirit of the Psalms, or the Psalms of David adapted to Christian Worship.* By the Rev. H. F. Lyte, A.M., Minister of Lower Brixham. 24mo, Brixham, 1834.

2. *Church and Home Psalmody, being a Collection of Psalms from the Old and New Versions, and Original Hymns for Congregational and Domestic Purposes.* By the Rev. Thomas James Judkin, M.A., Minister of Somers-Chapel, St. Pancras. 18mo., pp. 340. London, 1831.

A PRECEDING Article in the present Number has invited the attention of our readers to the reform of French Psalmody; and it may have occurred to some of them, that English Psalmody is not unsusceptible of improvement. In the *number* of our hymns, we seem to be likely to vie with the Germans; in the devotional and poetical beauty of a certain proportion of those which are found in our collections, we need fear no comparison with those of any other language; yet, there is ample scope for the genius and piety that may be consecrated to this service of the sanctuary. It is remarkable how few, comparatively, of the hundreds and thousands of hymns that are extant in print, have struck deep root in the heart and memory of Christian people, so as to become the classical language of devotion, or to deserve to be so. A hymn may be full of faults, but must have redeeming excellencies, which pious people of different denominations love to have by heart; and that can hardly be a good hymn which few can retain or are anxious to commit to memory. Tried by this test of popular merit, the bulk even of Watts’s Psalms and Hymns, and certainly the majority found in our Collections, cannot be regarded as having established their claim to a permanent place in our hymnology. By degrees, as accessions are made to the stock of hymns, those which are not wanted will be dropped; of the new contributions, those which

please chiefly from their novelty, will in their turn be displaced; but there will always remain a few, (fortunate the poet who can contribute but one or two to the number,) which will live and give life, and be used in the church and the closet, as long as the language, that is to say, as long as the world shall last.

Mr. Lyte is well-known to our readers, and we announced this work as preparing for publication in our notice of his Religious Poems. The design and character of the volume will best be learned from his own explanation. After remarking that, notwithstanding some happy occasional specimens, a good metrical translation of the Psalms is still a desideratum in our language, Mr. Lyte says:

‘The Author of this little volume has not had the temerity to hope that he could supply this deficiency. Instead of attempting a new Version of Psalms, he has contented himself with endeavouring to condense the leading sentiments of each into a few verses for congregational singing. The modern practice of using only three or four verses at a time would render the great majority of the Psalms, if literally translated, unfit, on the score of length, for public worship; and a few ill-connected verses detached from the rest can scarcely give a more just view of the harmonious whole, than a few bricks can of the building, of which they may have formed a part. The Author has therefore simply endeavoured to give the *Spirit of each Psalm* in such a compass as the public taste would tolerate, and to furnish, sometimes, when the length of the original would admit of it, an almost literal translation, sometimes a kind of spiritual paraphrase, and at others even a brief commentary on the whole Psalm. He feels in truth that, in order to render the Psalms fully applicable to a Christian audience, considerable liberties must be allowed in the way of adaptation. They ought, he thinks, to be made to express all that David himself would have expressed, had he lived under the superior light which we enjoy, and beheld, not the mere twilight of the yet unrisen “Sun of Righteousness,” but, like ourselves, the splendour of His meridian day. What therefore he darkly intimates respecting Christ and His Gospel, (and the Psalms are full of such intimations,) the Author has in many instances endeavoured to unfold and expand, and adapting the whole in some degree to present times, usages, and circumstances, he has sought to preserve the spirit of the originals, while he has somewhat altered the letter.’ pp. iii—v.

For our own part, we much prefer, for the purposes of Christian worship, free imitations of the Psalms to accommodated versions which neither retain the language and sentiment of David, nor yet possess the genuine character of a Christian hymn. We could wish to see more of the Spirit of the Psalms—of those especially which were composed for worship—transfused into our hymns; but we question the propriety, and certainly must deny the good effect, of putting force upon the compositions of the inspired Psalmist, in order to make them speak evangelical

language, and to adapt to the purpose of Psalmody, what would never have been intended for the general worship of the Church.

Mr. Lyte has, however, been very happy in his spirited imitation of some Psalms which, though, in the letter, not applicable to the circumstances of the Church, admit of an accommodation of the sentiment. We may instance the XXth., which primarily refers to some military expedition and victory; and Dr. Watts has accordingly turned it into a psalm, 'for a day of prayer in time of war.' Mr. Lyte's can hardly be called a version,—it is a perversion of the Psalm, but a beautiful and allowable perversion, for which he must not only be forgiven, but thanked.

' The Lord in trouble hear thee,
And help from Zion send;
The God of grace be near thee
To comfort and befriend!
Thy human weakness strengthen,
Thy earthly wants supply,
Thy span of nature lengthen
To endless life on high!

' Above his own anointed
His banner bright shall wave:
Their times are all appointed;
The Lord his flock will save:
Through life's deceitful mazes,
Their steps will safely bear;
Accept their feeble praises,
And hear their every prayer.

' Go on, thou heir of glory!
No ill can thee betide.
The prize is full before thee,
Thy Guardian at thy side.
Who trust in mortal forces
Their weakness soon shall see;
But God a sure resource is,
And God shall succour thee.'

Our readers may not be displeased at having the opportunity of comparing with this free imitation, a more literal version, in French, of the same Psalm, taken from the '*Chants Chrétiens*;' and another in English, in which the attempt has been made to preserve the lyrical spirit of the original.

' Que le Seigneur tes vœux entende
Dans ta nécessité!
Que son puissant nom te defende
Dans ton adversité!

‘ Que de Dieu, quand tu fais ta plainte,
Te vienne un prompt secours !
Que de Sion, sa maison sainte,
Il t’écoute toujours !

‘ A tes dons se montrant propice,
Que par le feu du ciel
Il consume le sacrifice
Offert sur son autel !

‘ Qu’il daigne exaucer tes prières,
Et notre camp joyeux
Déploïra toutes ses bannières
En son nom glorieux.

‘ Le voila ce Dieu favorable
Qui délivre son Oint.
Sa droite toujours secourable
Au roi ne manque point.

‘ L’un en ses chars a confiance,
Et l’autre en ses chevaux ;
Mais nous implorons ta puissance,
Seigneur ! en tous nos maux.

‘ Aussi voyons-nous abolie
Leur fière vanité,
Et notre force rétablie,
O Dieu de sainteté !

‘ Eternel ! veuille nous défendre !
Et daigne, ô puissant Roi !
Au jour de danger nous entendre,
Et calmer notre effroi.’

PSALM XX.

In the day of thy distress,
May Jehovah hear thee !
In the hour when danger press,
Jacob’s God be near thee !
Send thee from his holy place,
Timely aid or strengthening grace.

May thy prayers and offerings rise
By thy God recorded !
Thine oblations reach the skies,
Graciously rewarded.
Granted be thy heart’s request ;
All thy purposes be blest !

Thy success our hearts shall cheer :
 We with glad acclaim
 Will our grateful trophies rear
 In Jehovah's name.

Go beneath his guardian care,
 And the Lord fulfil thy prayer.

Now am I assured, the Lord
 Will his servant shield,
 Succour from the heavens afford,—
 Guard me in the field.
 Let them trust their vaunted force,
 Scythed car and marshalled horse:—

Be our trust HIS mighty name
 Who outspread the skies.
 Theirs shall be defeat and shame ;
 We shall victors rise.
 Save the king, O God most high !
 Hear us in our fervent cry.'

As a further specimen of Mr. Lyte's 'Spirit of the Psalms', we take two Versions of the Ninety-first Psalm, both very pleasing, although the first is best adapted for public use.

' There is a safe and secret place
 Beneath the wings divine,
 Reserved for all the heirs of grace ;—
 O be that refuge mine !

' The least and feeblest there may bide
 Uninjured and unawed ;
 While thousands fall on every side,
 He rests secure in God.

' The Angels watch him on his way,
 And aid with friendly arm ;
 And Satan roaring for his prey
 May hate, but cannot harm.

' He feeds in pastures large and fair
 Of love and truth divine.
 O child of God, O Glory's heir,
 How rich a lot is thine !

' A hand Almighty to defend,
 An ear for every call,
 An honoured life, a peaceful end,
 And heaven to crown it all !'

—
 ' O how safe, how happy he,
 Lord of Hosts, who dwells with thee !

Sheltered 'neath Almighty wings,
Guarded by the King of kings !
Thou my hope, my refuge art ;
Touch with grace my rebel heart ;
Draw me home into thy breast ;
Give me there eternal rest !

‘ Many are the ills and foes
Which the child of God enclose ;
Plagues that walk the sullen night,
Shafts that fly in noonday light.
Here his snares the fowler plies,
There the world's pollution tries
Lord, while thousands round me fall,
Help, and I am saved from all.

‘ How to him should evil come,
Who has found in thee a home ?
Angels round him take their stand,
Guide him with unerring hand ;
Safe he speeds his conquering way
Where the lion lurks to slay,
Treads the crested dragon down,
Hasting to his heavenly crown.

‘ Hark the voice of love divine !
“ Fear not, trembler, thou art mine !
“ Fear not, I am at thy side,
“ Strong to succour, sure to guide.
“ Call on me in want or woe,
“ I will keep thee here below ;
“ And, thy day of conflict past,
“ Bear thee to myself at last ! ”’ pp. 130—132.

The versification of these psalms is in general so smooth and musical, that we are surprised at finding any instances of unreadable and unsingable lines: e. g.

‘ Is man's, fallen man's, without, within.’ p. 78.

We must beg Mr. Lyte to dismiss the uncouth abbreviation, *'neath*. Will he accept the following emendation of a verse in his version of the xciiiid Psalm, in which this inelegance occurs, and the last line of which is rendered more smooth and more emphatic by a simple transposition ?

‘ Hark, the deep winds lift up their voice ;
Beneath his feet the waves rejoice :
The elements are in his hands,
And rage or rest as he commands.’

We shall give one more specimen from this very pleasing and acceptable volume. The following is one of the most perfect of the series.

‘ PSALM XIV.

‘ O that the Lord’s salvation
Were out of Zion come,
To heal his ancient nation,
To lead his outcasts home.

‘ How long the holy city
Shall heathen feet profane ?
Return, O Lord, in pity,
Rebuild her walls again.

‘ Let fall thy rod of terror,
Thy saving grace impart ;
Roll back the veil of error,
Release the fettered heart.

‘ Let Israel home returning
Her lost Messiah see ;
Give oil of joy for mourning,
And bind thy Church to thee.’ pp. 18, 19.

Mr. Judkin’s volume has been for some time before the public, but has only recently fallen in our way. The Psalms in this Collection are arranged from ‘ the authorized metrical versions,’ excluding such parts as are purely narrative or descriptive, and retaining only those which are devotional. The number of the Psalm is not given ; and the reader will not easily recognize, in all cases, what psalm the metrical version is meant to represent ; more especially as Mr. Judkin has taken very unauthorized liberties with the authorized originals. We cannot think that this portion of his labours, which is but a bungling attempt to supersede Dr. Watts’s Psalms, will gain him either credit or approbation. The hymns are original ; and from these we shall have no difficulty in selecting some simply beautiful compositions. The first that forces itself on our choice is

‘ HYMN LXXI.

‘ ’Tis hard, when we are sick and poor,
And they who lov’d us, love no more—
When riches, friends, and health are gone,
To say, “ O LORD ! Thy will be done.”

‘ ’Tis hard, when they in death are laid
O’er whom we watch’d, and wept, and pray’d,
The wife—the parent—sister—son—
To say, “ O LORD ! Thy will be done.”

‘ ’Tis hard, when, in our soul’s distress,
All, all around is wilderness,
And herb and quick’ning stream are none,
To say, “ O LORD ! Thy will be done.”

‘ And yet how light such sorrows be
To His, in dark Gethsemane—
Who drank the cup with stifled groan,
And said, “ O LORD ! Thy will be done.”

Our next specimen must be the XXXIId. Hymn, which is a very beautiful one.

‘ I.

‘ If, holy Lord ! the pure in heart
Thy blessed face alone may see,
In guilty shame I must depart,
And hide myself afar from Thee.

‘ II.

‘ Or shouldst Thou be, O Lord ! extreme,
To mark my soul’s iniquities,
My hopes were but a mocking dream,
My refuge but a house of lies.

‘ III.

‘ Thus speaks the humbled man of sin,
Thus speaking feeds his deep despair,
Until Thy grace his heart may win,
Until Thy Spirit enter there.

‘ IV.

‘ Until within that light of old
That shone upon Damascus’ road,
Like Saul’s his open’d eyes behold
A God in Christ, a Christ in God !’ p. 139.

We cannot pass over the following, though obviously not adapted for psalmody.

‘ HYMN LVII.

‘ I.

‘ Own I a name—which I by works deny ;
Am I the living—and yet counted dead ;
Have I a lamp—and lack its due supply ;
Move my lips Godward—when my heart hath sped ?

‘ II.

‘ And do I bow my knees—whilst full of pride,
And do I pray—when not a want I feel,
And seem to trust—where I in truth deride,
And seek a balsam—with no wound to heal ?

‘ III.

‘ Make I the house of pray’r—the mart of gain ;
Hear I God’s curse—yet cherish still the sin ;
Walk I with saints—while leagu’d with Satan’s train,
Make Christ my boast—yet feed a hate within ?

‘ IV.

‘ O Lord ! arise with mercy all thine own :
 O Lord ! these solemn mockeries forgive :
 With pow’r convert to flesh a heart of stone :
 Upon the dry bones breathe and let them live.’ p. 165.

Of two hundred original hymns from the same pen, it cannot be expected that the merit should be at all equal ; and we might point out instances of false taste, and other faults. We shall content ourselves, however, with remarking, that the Author is somewhat too fond of making the same line end every stanza, as in the first specimen, and in Hymns IV., XIV., XXVIII., CVI., CLXV., &c. ; or with iterating the same words, slightly varied, in each verse, like the heads of a sermon ; *e. g.*, in Hymn V., ‘ a living shepherd ’,—‘ a gentle shepherd ’,—‘ a faithful shepherd,’ &c. These little artifices of versification require to be very sparingly and delicately used, and displease when they occur again and again. In Hymn CLXVII., the effect of this iteration is ludicrous, and the metre itself is burlesque. Hymn CXLV., on the other hand, affords a happy specimen of an antithetical repetition of the same leading word.

‘ I.

‘ We look *around*—and what is there
 But tears and travail, grief and care ?
 A shifting scene, whose changes show
 That human guilt is human woe !

‘ II.

‘ We look *behind*—and what were we ?
 The bound in sin’s captivity,
 The blind of eye, the deaf of ear,
 The sear’d in heart, the rack’d with fear.

‘ III.

‘ We look *before*—and who shall climb
 The rugged steep, the mount sublime,
 On which the living temple stands,
 Eternal, and not made with hands ?

‘ IV.

‘ We look *above*—whose harps are they
 But angels’—’mid the flooding ray
 Of Him, the victor Lamb of God ?
 —Lord, wash us with Thy precious blood !’ p. 266.

We must make room for one more specimen.

‘HYMN LXXXVII.

‘ I.

‘ Thron’d high is Jesus now,
Upon His heav’nly seat ;
The kingly crown is on His brow,
The angels round His feet.

‘ II.

‘ In shining white they stand,
A great and countless throng ;
A palmy sceptre in each hand,
On every tongue a song !

‘ III.

‘ They sing the Lamb of God,
Once slain on earth for them ;
The Lamb by whose atoning blood
Each wears his diadem !

‘ IV.

‘ Thy grace, O Holy Ghost !
Thy blessed help supply,
That we may join the radiant host,
Who circle Christ on high !’

Art. VI. *Letters to a Member of Parliament on the present State of Things: the Land, the Church, the Dissent, Church Reform, Liberalism, &c. In Reference to Scripture Truth.* 8vo. pp. 111. London, 1834.

THIS pamphlet has been sent to us accompanied with a request of an ‘early notice.’ What sort of notice the Writer expects from us, we cannot divine; but he shall have justice done to him: he shall speak for himself.

‘ Now dissent does this—sets up a ministry and ordinances of a kind which God has not warranted, and is therefore a sinful system even where Christ, the TRUE Christ, is truly preached thereby.’ p. 58.

‘ Dissent is the natural principle of unconverted man, which the purest church-form can never uproot. . . You see this truth exemplified every where in Scripture, in the midst of the full shining out of God from his own forms. You see it in the dissent of Cain, Korah, and his party, Hymeneus, Philetus, Alexander, Demas, Diotrephes, and others.’ p. 93.

‘ Let us examine the ‘grievances,’ one by one, by the principles through which we have gone.

‘ The public registration of Births.—This demand of itself is unimportant. But it breaks the oneness of faith as regards the truth of infant Baptism, the present legal registration being that of the admission of infants to the outward church by a Christian rite. Grant

it, and you sanction the error and schism of the Anti-pædobaptists, who reject infant baptism; of the Quakers, who reject all Baptism; and of the Independents and others, who baptize infants without scriptural ministerial authority, no authority being given by the Word to unscripturally-ordained ministers to administer ordinances. A public registration of births, therefore, is inadmissible on gospel principles.' p. 42.

Nevertheless, this sapient person thinks, that it might be managed, in spite of its opposition to Gospel principles, by allowing courts of justice to receive *any* proof of births as evidence!! The demand not to pay church-rates, he will not 'waste time in 'arguing: the very proposition (proposal) includes the destruction 'of the national religion'!!! The Writer's politics may be learned from the following paragraphs.

'Changes in the Ministry have been going on upon questions involving the principles and truths of God. Not for the better, but for the worse. Every turn of the wheel only serves to throw off another portion of right principle. Let no child of God be looking for changes for the better, but let him be well instructed in the Word, and wait patiently and assuredly for the unfolding of the Lord's purposes according to the Word. The Spirit of the age, as one, who so lately fell before it, called the God-denying Spirit abroad all over the earth, will allow no changes for the better. Truly did he call it a Spirit. It is a *Spirit*. It is "*the Spirit*" of the age gone forth with his fellow-spirits unto the kings and powers and people of the earth and of the whole world, gone forth out of the mouth of the Liberal-Infidel Beast to do his master's universal work, Rev. xvi. 13, 14. It is "*the Spirit*," who will give power to the presumptuous and self-willed dreamers, that despise government and speak evil of dignities, and will cause them to walk upon the high places and trouble the heritage of God. It is "*the Spirit*," who, if the Conservatives, with whom is *political* truth, were conducting the Government to-morrow, would so press on them with the power of the filthy dreamers without, that, not being rooted in *spiritual* truth, they would either yield to him, as they did in the Papist Relief Bill, or be soon swept away by him. It is "*the Spirit*" of the Father of lies, who was a murderer from the beginning, sending forth the promise of great earthly good to poor sensual man, ever minding the things of the flesh and of the earth, and poor man shall follow the Boaster's bubble till it is burst by the thunder of the Lord's dreadful day. It is "*the Spirit*," who gives out the lie in the mouth of the world's prophesiers of good, and makes them break out with taunts and smittings upon the Lord's prophet of evil; and stirs up the world to hate him and feed him with bread and water of affliction till the good come to pass;—but the good will not come to pass, but as Ahab listened to the lying spirit in his prophesiers and went up and fell at Ramothgilead, so will the world listen to the lie of "*the Spirit*" of the age in the mouth of all its prophesiers, and go up and fall in the battle of that great day of God Almighty.

'Above all, let no child of God, deceived by appearances and flat-

tering promises, be found aiding and abetting the rising Antichrist. Let him mark the triumphant progress of "*the Spirit*." The Papist Relief Bill brought us into the condition and guilt of a Papal nation before God, inasmuch as it admitted Antichrist in his *spiritual* form into the Government of the country. The Reform Bill next brought us into the condition and guilt of a Liberal-Infidel nation before God, inasmuch as it admitted Antichrist in his *civil* form into the government, by the principle of *Vox Populi, Vox Dei*. Since this completed guilt in our two-fold standing of Church and State, the onward march of "*the Spirit*" has been steady and unceasing. The latest manifestation of his triumphant domination is the sting, which by a righteous retribution the cockatrices, hatched into life and power by the two bills, have given to some among his followers, who formed and fostered the bills, because they shrunk from the next advance upon the yawning gulf, just opening upon their startled sight. His march will be onward, steady, and, although from temporary incidental causes occasionally checked, unceasing. The present advancing step is the giving up Ireland to Popery, the spiritual Antichrist, which the Father of lies calls, and teaches the followers of "*the Spirit*" to call, reforms in the Irish Church. Others and others will follow in due time and order, to bring on the full revelation of the many-formed and many-coloured Lawless One, whom the Lord shall destroy with the brightness of his coming, together with all to whom God shall send strong delusion that they may believe the lie of the Lawless Antichrist, 2 Thess. ii. 3—12.

'Oh, let no child of God be found in the wake of this latter-day Lawless One, so soon to be revealed. "*The Spirit*" of the age, who is his spirit, has at present cast his shadow over many of the children of God, and they are walking in it. But the Lord shall deliver them. He has set his everlasting love upon them, and he cannot leave them to be consumed and damned with those who believe not the truth but have pleasure in unrighteousness.' pp. 107—110.

Our readers will be aware, by this time, to what religio-political school the Writer belongs. One more extract will complete the exposure. Taking his text from John vi. 37. and v. 44, 'All *shall come*,' our most orthodox, catholic, and profound Theologist proceeds to apply it as follows.

'Take a parish where, or take it at a time when, the Father has given it to *none* to come to Christ, and all the exertions of all the Dissenters in the world would not bring out one soul to Christ, if those words be true. You may ascribe all the sin and perdition you there see to the want of a Church minister, or to the faithlessness of the one who is there, and, as one of the links of the chain of God's great purposes, you will ascribe it rightly; but if you stop there, and do not rise up to the sight of the truths contained in our Lord's words above, you will unquestionably miss the real facts of the case. Dissenters might do much outwardly, and "*glory in appearance*"—they might form a company of seeming worshippers, with all the accompaniment of the outward things of their sect—they might reduce

much of what was disorderly into order, and establish much of what is moral to rejoice over—and yet not one soul would be saved. For, in spite of all the reasonings and cavils of men, those words of Christ will stand true in their fulfilment. And as, on the one hand, not one soul in that parish, given to Christ of the Father, shall be kept from coming by the faithlessness of the minister, or the lack of one; so, on the other hand, not one, not so given to Christ, shall come by all the exertions and seeming work of Dissenters. Doubtless, the lack of a minister, or the faithlessness of the one appointed, is working out the eternal purpose of God; and who or what can disannul that purpose?

‘Change the scene. In the same parish, at another period, the Father has some whom he has given to Christ, and to whom he gives it to come to Christ, and then he sends a faithful minister to bring them out. But still the fact, the glorious fact, is, that the Lord has his people, even in a parish where there is a faithless minister, and he works out their salvation in the exercise, simply, of the office of the minister of his own ordained order.’ pp. 60—62.

Thus, the preaching of the Gospel would seem to be a matter of very little consequence or utility; and this being the case, the exertions of Dissenters may well be dispensed with. Education and the means of knowledge are, in like manner, deemed of little value. ‘The Spirit of God is ever at work in dark ages as well as in light, to bring out his eternally-ordained children to Christ.’ Moreover, ‘Mental light is not spiritual light, and has not the slightest tendency to become so.’ It is clear, therefore, that mental darkness is as favourable to religion as ‘the light of the flesh;’ consequently, ‘the Papists were not far wrong in making ignorance the parent of devotion.’

There is a harmonious congruity in these opinions, which our readers will not fail to admire, as well as an unflinching consistency in following out the premises to their most revolting conclusions. A hyper-Calvinist in theology, a fanatic in politics, a bigot in temper, a Papist in spirit, the Writer here presents himself at full length, a capital specimen of a genus which forms an interesting subject for the contemplation of the psychological philosopher, though more curious than useful. He is moreover a student in prophecy of the “Morning Watch” school, and has probably studied at Albury, and practised the tongues at Mr. Irving’s chapel. The name of Mr. Nisbet, as publisher, vouches for his being one of the illuminated.

The pamphlet reminds us of an observation made to us in serious simplicity, by one who ‘wore a coronet and prayed,’ and who was well acquainted with the religious world at the West end of the town—‘Satan has become so very religious!’

Art. VII.—1. *The Church Divided*; a Sermon preached in Zion Chapel, Wakefield. By J. D. Lorraine. 12mo, pp. 32. London, 1834.

2. *The Unity of the Church*; a Sermon, delivered in Claremont Chapel, Pentonville, before the Monthly Association of Congregational Ministers and Churches. By J. Robinson, Minister of Chapel Street Chapel, Soho. 8vo, pp. 43. London, 1834.

THERE is a sense in which the Church is one, and cannot be otherwise. There is another sense in which, as an inference from the first proposition, it ought to be one, but is actually far otherwise. Notwithstanding appearances to the contrary, however, we rejoice to believe, with Mr. Lorraine, that the subject of Union among Christians is beginning to be better understood, and more influential. The only basis of that Union which will bear the superstructure, is the relation of the genuine disciples of Christ to their common Head. If any other relation, ecclesiastical or political, be taken as the basis, the Union will at best be hollow, partial, and secular. The first step to a closer union is, to perceive this; to recognize the Divine law of Union as paramount to every ordinance of man, which, by circumscribing, divides the Church. The next step is for those parties to draw together in closer alliance and more cordial co-operation, whom neither any essential disagreement in doctrine, nor any political barrier prevents from uniting. The Oneness of Dissenters would be a testimony and argument of invincible force against an exclusive and excluding establishment. An Established Church, by the inevitable narrowness of its basis, must divide those whom Christ has united; while, as a political institution, it unites and amalgamates parties never intended to coalesce. The pious Members of the Established Church are slow to perceive this. They would fain cast all the blame of our divisions on those above whom they exalt themselves. But the veil must be torn from their eyes.

‘It is the more important,’ remarks Mr. Lorraine, ‘that, at present, all causes of division in the church of Christ should undergo a thorough investigation, in a Catholic and kindly spirit, because, while petitioning the legislature for an equalization of religious privileges, there are many belonging to the Episcopalian body, who imagine we are seeking their destruction as a religious community. Were this our aim, we should deserve to be denounced as antichrist. Our heart’s desire and prayer to God for them is, that they may be increasingly useful; and our conviction is, that if they were freed from their worldly and secular association, their spiritual lustre would shine forth with more unsullied glory. No good man can have any reason to fear such a separation; and no ungodly man should be permitted to minister at the altar of any sanctuary dedicated to the Most High.’

‘It is to be lamented, that in the agitation of a question, which appears so easily decided by the simple principles of equity, any further suspicions and estrangement should have arisen among those, who still are united in the Head of the spiritual church. But why

should any, who love the same Lord, be alarmed at our claims? We ask for no temporal emoluments; we beg for no superior privileges. Can brethren grudge us what the Saviour intends all his disciples to enjoy? We only wish that all his followers may be, where he has placed them, on the broad basis of equality. Then all true Christians might coalesce; then they might walk together as partakers of the same hope; then the "kingdom that cometh not with observation" would increase by its own expansive power; then the reproof would not be so pointed, "Is Christ divided?" It would be felt that the prediction was nearer its accomplishment; "In that day there shall be one Lord, and his name one."

'The elevation of one sect above every other, has no doubt done much to excite and to continue in this country, the unhappy feeling which has prevailed among different bodies of Christians. If an established religion did harm in no other way, than by hindering free ministerial intercourse among those who preach the same truths, and thus preventing the general union, which should exist among all the true disciples of Christ, it would be an irresistible argument against it. That cannot be of divine ordering, which keeps up a state of feeling contrary to the spirit of the gospel, and a state of separation opposed to the prohibitions of Scripture. Let all that are united in Christ, be equal in the sight of earthly rulers, as they are in the sight of the Supreme Ruler; then "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

'It is almost impossible, as things are at present constituted, for the holiest men, who have been educated amidst the prejudices of an Establishment, to regard with cordial feelings, the success of those who differ from them on questions of church order. There is a fascination in civil superiority, which it requires a strong mind and eminent piety to resist. But the ministers of Christ should be exposed to no such temptation; and, for the benefit of the whole church, we should earnestly desire the time when all political religions shall cease. Let the world no longer be permitted to intrude its flattering honours into the temple of God; and then, instead of declining in the esteem of the country, Episcopacy, by ministering in virtuous independence—neither being fettered by temporal domination, nor harassed by the refusals of those who do not support it of a "willing mind"—will command its due share of respect; and in proportion to the holy fidelity of its ministers, and the pious exertions of its members, will extend its usefulness and influence." *Lorraine*, pp. 21—25.

The invidious and sectarian exclusion of faithful ministers of other communions from the pulpits of the Episcopal Church, is not less pernicious in its effect on the spirit of its own ministers, than it is on other grounds injurious. Mr. Robinson remarks, that 'it is by no means agreeable to the feelings of some good and great men who worship at its altars.'

'This may, perhaps,' he proceeds to say, 'be inseparable from a national establishment; but it is one of the great evils which render

such anomalous creations of the civil power, an injury rather than a benefit to the cause of genuine Christianity. This I feel bound to say, that an exclusive spirit, coupled with the questionable and unscriptural method by which the revenues of the established church are raised, form a serious obstacle to actual unity. It might be deemed presumptuous in me to offer a suggestion to the many excellent men who are ministers and members of that hierarchy; but if conscious, as they must be, of the many serious objections which exist among all classes as to the mode in which it is supported, and the many restrictions under which they are placed by its canons, especially in their intercourse with many whom they frankly acknowledge as brethren; would it not be magnanimous, and display the noble superiority of a Christian mind, to seek and pray the legislature for such alterations as would relieve them from the odium of an unpopular assessment, and restrictions that cramp and chill the best and most generous sentiments of the heart? *Robinson, p. 41.*

We cordially recommend these well-timed discourses to the perusal of our readers.

Art. VIII. 1. *Copies and Extracts of Letters from Settlers in Upper Canada.* 8vo, pp. 12. 1833.

2. *Letters and Extracts of Letters from Settlers in Upper Canada.* pp. 20. London, 1834.

AS these pages, though unpublished, have fallen in our way, we deem it worth while to lay a few extracts before our readers, with a word or two of comment. We profess ourselves friends to Emigration, because we think that it was the design of Divine Providence, that the earth should thus be replenished; and because we see no reason why the ocean should be made, any more than the Tweed, a forbidden boundary to our redundant population. Scotland has, for centuries, indemnified herself for the poverty of her soil by the intelligent enterprise of her sons, who have dared every clime, and are found domesticated in all regions. At the same time, there can be no greater barbarity than decoying from their quiet homes, by fallacious representations, those who are ill qualified to struggle with the difficulties of 'life in the wilds', and no conduct more reprehensible than emptying ship-loads of helpless emigrants upon a foreign shore. Let no one leave his native country because he is discontented with it, or he will find that he has taken out with him a spirit that will prove his punisher. The reasons for emigration ought to be peremptory; and the decision ought to rest upon a careful balance of opposite evils. An emigrant ought to be one who not merely prefers a state of independence, but is able to be self-dependent, and willing to work harder for independence than he

would do in the old country for rent and taxes. 'Plenty to eat and nought to pay', is a tempting bill of fare; but a man may have this within the walls of a prison and yet sigh for liberty. And most men would rather have much to pay out of good profits, than nothing to pay, and next to nothing to pay with. The man who cannot secure an industrious livelihood in this country, or who has not the prospect of rearing his family in the same sphere of life as that in which he has moved, on account of the too strenuous competition of a dense population, acts wisely in going where there is more room; but then he should be one who can endure *great hardships* more patiently than *great cares*, since the probability is, that he will lessen his cares, but increase his hardships. In the homely language of the following sensible Letter, he must not expect more, in the first instance, than to make an escape from the fire to the frying-pan. We like the honest Yorkshireman all the better for not advising others to follow him, because so many have found themselves disappointed, although he seems to be one who can stand wind and weather, and take root in any soil.

Paisley Block, Guelph.

'MY DEAR COUSIN,—It is with pleasure I sit myself down on the bare floor, as I have nothing else to sit upon, to write a few lines to you. I shall not trouble you with a lengthened prologue or preface; I shall, therefore, as my paper is so small, proceed to inform you of what I think you are most anxious to know, in as concise a manner as possible. I do not think it would be at all interesting were I to enumerate all our privations and hardships from the time we left England to our arrival here; I will therefore pass over that part of our history, and confine myself to what we at present are, and what we at present enjoy. When we got to Guelph we opened our eyes and gained information before we located; and the property that we have purchased we considered to be of all that we had seen the most likely to suit us; we have 108 acres of good land, fifteen acres of which are cleared; we have five acres of wheat, which is looking as well as can be wished, and which I believe will be ripe for the sickle about the middle of August: we have five acres of oats and nearly two acres of potatoes, the greater part of which we have planted ourselves; for this we have given £175 currency; £100 we paid to the man whom it belonged, which paid him reasonably for the clearance and crop, and an instalment that he had paid to the Canada Company on purchasing; we paid an instalment of £15, so that we have £60 to pay in five years, viz. £15 in two years, £15 in three years, £15 in four years, and £15 in five years. We have about eight acres of swamp. We have a fine spring of water, which rises in and runs through our lot. We have bought two good cows with their calves; the calves we are rearing, the cows yield us a most plentiful supply of milk, they give on an average eighteen quarts a day; we gave for them fifty-three dollars; a dollar here is 5s. 0d. currency, (or 4s. 6d. sterling); they live entirely in the woods, and cost us nothing keeping;

they come up to be milked morning and evening regularly, for which we reward them with a trifle of bran. We have a lot of fowls which my wife has had given her; we have also four dogs; we are busy getting in some turnips for winter fodder; we are about buying a yoke of oxen, they are about seventy dollars a yoke; we intend having a couple of horses in the spring; horses are on an average eighty dollars each, good ones. We are erecting a beautiful frame house, which will be the finest in this part of the country; we contracted with a carpenter to do the wood work for £85. The house will be built entirely of wood after the fashion of the country, but I do assure you they look much more neat and respectable than brick houses do. The length of it is thirty-two feet, the breadth twenty feet, five sash windows to the front and four to the back; a passage runs through the centre, with a door front and back, and the stairs go up in the passage; the roof will project over twelve inches, and the outside will be painted white; there will also be a chimney at each end. We lads have dug a cellar twenty by fourteen and six feet deep. I expect the house will be finished in a short time, or as brother Jonathan says, "right off." We have got all the stone ourselves, and done a variety of jobs that has saved us a great deal of money. I should have mentioned that we have sown our five acres of wheat with grass seeds. We live at the present in places called shanties, which are mere temporary cobblements put up in a rough manner, viz. boards piled up and a hole in the side to creep in at. Now in such a duck hull as this, myself and wife contrive to live; we have our bed on the floor, and whenever we have a fire we are nearly poisoned with smoke; when it rains, also, it comes into bed to us delightfully; but never mind that, I do not care a fig. My father and brothers live in a much better place; it consists of four poles driven into the earth and boarded at the sides, and is in every respect genteel compared to mine.

It now remains for me to say something of the country, and how we like it, &c. Now this I apprehend is what you want to know most about; then, to tell you in one word, we are all perfectly satisfied; we have not hopped out of a frying-pan into a fire, but out of a fire into a frying-pan. I have found things as I expected I should do; and what I read at home concerning Canada has proved to be correct; in this I am not mistaken, it is a solid fact. My father's property at home, which was doing us no good, has here purchased for us a maintenance for life, as well as put us in possession of independence and comfort. We have exchanged a life fraught with care and anxiety, a life of hubble bubble, toil, and never-ceasing trouble, for one in connexion with which there is no care, no anxiety, and no dismal forebodings as to the future, for to-morrow here taketh care for itself. My father says, he would never mind encountering the same privations over again to put us in possession of the same independence; he feels more than satisfied; he says, moreover, that he never felt so rich in his life, and never knew what riches were until now. We feel rich; we are little kings, and do enjoy such health as we perhaps never did before. We can here work a day beneath the rays of a burning sun; we can in turn be wet to the skin three times a day, and still enjoy it all. We live here as the patriarchs of old, on

plain and homely fare; whilst the lowing of the cattle, and other rural sounds, impress my mind with a conviction that these are such times as they experienced, and which I have impatiently and ardently longed and hoped for. We are here farmers to all intents and purposes; the land appears to me to bring forth its increase abundantly, and will continue to do so to the end of time. We do not go about here soliciting orders, and bowing and endeavouring to please and serve this man or the other; no, no; the scene has changed altogether; we are all rich people here, and all independent; we feel here our importance as men, as rational beings endowed with the power of thinking and acting; we do as we like, for there is none to control us. We have here the wild woods in which to rove at will, together with the advantage of shooting what we like, as here is game of all sorts, bears, wolves, foxes, pheasants, deer, partridges, and nobody knows what besides, and nobody cares; I would not exchange the life that I lead with the best mechanic that ever breathed, or ever will do. Canada, as I have said before, is a land of peace and plenty, blest with everything that can render it delightful to an independent spirit; here is no poverty here, a beggar was never known. "Plenty to eat and nought to pay, this is the land we live in."

' In a short time, if Providence continue to bless us with health, we shall have herds of cattle of all kinds; in another year, all being well, I hope to have my expectations fulfilled or realized, as by that time we shall have some outbuildings finished, together with barns, stables, &c. It is, as I said before, the best place for the industrious of all classes to come unto, for according to the extent of their labour will be the extent of their riches, and these riches will not merely consist of cleared farms, and flocks, and herds, but of money too, for here is a market for every commodity that the farmer can raise, and a good market too: potatoes are selling now at 2s. 6d. per bushel, wheat 5s. per bushel; it is all humbug to suppose there is no money market, for if the farmer should not feel disposed to sell in Guelph, he can take his produce to Hamilton or Dundas, and get money for it there too, so that, whenever you hear any one speak contrary to this, contradict them, and do not let them to be led away with such folly. There is another thing I will just set you right in, and that is the *tree-stumps*; it is said that these require twenty or thirty years to destroy them; now know from me that five years will destroy some of the largest stumps, and some will rot out in three years. Our clearance is not a year old, and a number of our stumps are already so far decayed that I have pulled them up myself. Out of the number of instances that I could bring forward of persons getting rich in this country I will only mention one, and that is our neighbour, a Yorkshireman; he came here three years ago; he then had but 2s. 6d., and an axe: well, he set to work mightily, and now he has 100 acres of land, a herd of cattle, fine crops, &c., and what he has done at his land is worth 375*l.*, and he has cleared this last year 100*l.*; now this has been done in this short time—where now is there a man in England that can do or get one-fourth of this? We, in like manner, must get rich, for we save all our wages, our cattle will continually increase, and thus every thing will go on progressively and prosperously; but as fine a country

as this is, I would never advise any individual to come here, on account of so many coming and find themselves disappointed, and who never would be satisfied with any thing in nature. Now here is a man in Guelph employed by a gentleman who related to me the story, who, when in England, could only get 12s. per week, and this gentleman was giving him 10s. a day, yet the man grumbled; the fact is, the country cannot suit all, and for the reason already given, I should never advise any person to come for fear they should feel disappointed. There is another little matter I wish to set you right in, and that is society here; now I would not have you think that there are none here but pauper lunatics, for when we first reached Guelph we were agreeably surprised to see a number of gentlemen dressed in white trousers, flannel jackets, and straw hats, plying at cricket on the green, and they were quite adept at the game; they meet to play every Saturday. And then again the people are all civil and well behaved, more so than ever I found them at home; even in the most remote townships you will find them quite polite and agreeable. A Scotch church is already built at Guelph, as well as a Catholic church, an English church is building; and when things get put to rights we intend having a light waggon to take us to town, the Scotch, the Church of England, and the Methodists, all at present preach and worship in one place by turns.

‘I can now tell you how hot it has been since we have been here. Once my thermometer stood at 88, but the average heat is 82 to 84, and sometimes it will drop to 50 in the night, and sometimes to 40, yet it is all right and all comfortable, we feel nothing of these great changes. We intend making a dam on our stream for water-fowl, &c.; we go here without stockings, handkerchief, coat, and waistcoat, and this altogether through choice, and we are just as comfortable with only trousers, shoes, and straw hats, as you with all your clothing on. I see now that I must be bringing matters to a conclusion; you must tell Mr. D., that if ever he thinks of coming here, he had better do so as soon as possible, or else for ever be nothing more, and his children after him, than humble obedient slaves; my reason for saying so is, land is getting dearer every succeeding year, and in a few years there will be no purchasing land but at an enormous price; if, therefore, he should ever think of coming, it would be well for him not to do so without first receiving from me a letter of instructions.

‘Your affectionate cousin,

(Signed)

‘JOHN NEWTON.’

‘P.S.—When a person comes to Canada, it requires great resolution in order to prevent himself from being heartbroken at the sight of such a number of big trees, which are all to be tumbled to the earth by his arm alone. I have seen a tree three yards in diameter.

‘To Mr. Joseph Mappin,
Far-Gate, Sheffield, Yorkshire.’

This plain, unvarnished account can deceive no one; and if all emigrants brought out the same spirit, they would hardly fail to

do well. The Letters of settlers who dwell upon having to pay no taxes, no tithes, no rates, no rent, always awake the suspicion that they feel uncomfortable, and have recourse to these consolations to sustain their cheerfulness. Such is the impression produced by several of these Letters. The following extracts give a fair view of the rough and the smooth of a settler's life. The Writer is a Naval Officer settled in the London district.

' I am happy to say that I am already fairly installed as a farmer, for I have got my little crop of wheat and rye into the ground; I am owner of a capital waggon and team of oxen, and I have bought and sold both live and dead stock in a small way. I certainly have accomplished as much as I expected to do, and am very well satisfied with my labours, hard enough as they are from morning to night: how delightful, indeed, is my life of vigorous exertion now to the drudgery and harassing cares I left behind me in England. This is not yet a country where much money is to be made except by those who can afford to speculate largely in land, and wait for some years for a large return upon the outlay; but then the finest land is so cheap yet, (though it is rapidly rising), and the necessities of life are to be procured so easily, that after the bustle and discomfort of getting settled are over, a man with a family, who has a little capital to begin with, feels a perfect load shaken off his mind and spirits, and he breathes in an atmosphere of ease and cheerfulness, to which, in England, he was an *utter stranger*: these, at least, have been my sensations, and I do not think I am of an over sanguine disposition. It is to be sure, not all sunshine here, for we have very considerable disadvantages to contend with, such as the want of good servants and the general scarcity of labourers; but these evils are decreasing yearly as emigration goes on, and really in this country a person is thrown so much upon his own ingenuity and resources, that he soon learns to be much less dependent upon the help of others than at home. On the score of respectable neighbours we are very fortunate, for I can count eight or ten naval or army officers, with their families within a few miles of us; we are to have a large importation, too, next year, for Admiral Vansittart is coming here with all his establishment, and will bring a clergyman with him, who is to have the new church which my friend Captain Drew, R.N. is building, about a mile from where we live, which I look upon as a great comfort and blessing to us. In the way of provisions we are much better off than I expected; we have excellent beef at 3d. and the finest venison at 2d. per lb.; our bread, butter, and milk, are not as cheap in proportion; but next year I shall have my own dairy establishment, and send my own grain to the mill, which will remedy that. On the whole, I consider I have greatly bettered my circumstances by coming to this part of the world, and though I should hardly like the responsibility of *advising* others to follow my example, I give my candid opinion on my own case, and I should further say that if the advantages of Upper Canada were understood and appreciated in England as much as I value them, thousands instead of tens would come out here.' pp. 17—18.

'You request details which may assist your friends in their way hither, and I shall be glad to be of any use in that way. As a general caution, let me advise all who intend coming here to call into requisition a little of their common sense, and not expect in this New Country all the comforts, natural and artificial, of a highly polished society, for such anticipations can only terminate in disappointment, and more probably in disgust. Greatly indeed do I wish that I could inoculate all Emigrants with a spice of my own liking to Canada; a liking, perhaps, much strengthened by finding that the rational plain sense hopes with which I started, have been in no way disappointed, but rather exceeded. I certainly think that most writers upon Canada have understated the sum which is necessary for a *gentleman* with a family to set out with comfortably, and there is a vague sort of impression amongst the public that if a person lands with a few hundreds in his pocket he is at once comfortably provided for: this is a gross mistake, and must lead some into intolerable difficulties, for a time at least, when they may at last struggle through and succeed: but I should think with less than £1000 or £1200 much hardship and privation may be expected by those who have brought up their families genteelly in England: to be sure some people can bear these things better than others, and there must be different degrees of suffering according to habit and disposition in the parties; but in this country, even in the smallest way, with a few acres of your own, there is a feeling of independence a thousand per cent. better than the *exterior show* of comfort at home, while one is really pressed to the very earth with positive want and embarrassment. Those people who have grown up boys have a great advantage; they are so much wealth or money saved in the shape of labour, that is if they are under good discipline and made to be useful in the various ways they can be here.'

What is independence? It is generally understood of the circumstances of a man who has property enough to live upon independently of his earnings or profits. A proprietor of land is independent, if he can obtain rent for it. This is not, however, such independence as can alone be looked for in a new country. Here, independence means being able to depend upon the labour of others: there, it means being able to depend upon the results of one's own labour. The 'feeling of independence,' the conscious satisfaction of self-dependent industry, must be admitted to be a much more wholesome feeling than the aristocratic feeling gendered by the possession of that wealth which commands others' industry. Still, it is worth while to put the question, whether a man may not be substantially independent, and feel himself to be so, in the old country, who, though he owns not a rood of land, can command by his industry a sufficiency of the comforts of life, and fears neither creditor nor landlord.

Art. IX. *The Literary and Theological Review*. No. I. March, 1834. Conducted by Leonard Woods, jun. 8vo., pp. 164. New York. 1834.

THIS is the first Number of a new Quarterly Journal, undertaken by Mr. Woods, 'with the advice of an Association of gentlemen in the city of New York, and its neighbourhood,' and having for its leading object, 'the statement and vindication of the doctrines of the Christian Religion as held by the great body of the Reformed Church.' We so cordially approve of the object, that we willingly lend our aid to make the publication known on this side of the Atlantic, although we fear that it is of a character far too grave and weighty for English readers.

The present Number contains nine articles. I. An Introductory Article, by the Editor. II. Letter to the Editor, from Rev. Heman Humphrey, D.D., President of Amherst College. III. God without Passions. By the Rev. John Woodbridge, D.D., New York. IV. Review of Anti-slavery Publications, and Defence of the Colonization Society. By Hon. Theodore Frelinghuysen, Senator. V. Mental Philosophy. No. I. By the Rev. Leonard Woods, D.D., Andover. VI. Economy of Christian Missions, as developed in the Apostolic Age. By Rev. Horatio Bardwell, formerly Missionary to India. VII. Christian Sanctification. By the Rev. Gardiner Spring, D.D., New York. VIII. Theology and Natural Science, a review of Bretschneider's "Letters to a Statesman." Translated from the German, by the Editor. IX. Review of Olshausen's Commentary on the New Testament, by the Editor. To these articles are appended two brief literary notices.

Of these nine articles, three only are reviews, in the usual acceptation of the word: the greater part are papers in the form of Essays on the several topics. Dr. Woods promises a series of Essays on the Philosophy of Mind, in which his design is, to attend especially to those parts of Mental Philosophy which have usually received a less degree of attention than they seem to deserve,—to those parts also which are attended with uncommon difficulties,—and most of all to those which have an important bearing on moral and theological subjects. The present paper treats of the classification of mental acts, and of the use of the words *volition*, *will*, *affection*, and *voluntary*. Dr. Woods thinks it to be evidently necessary, that we should carry the classification of the intellectual operations and powers further than has commonly been done, and more definitely mark the different classes by appropriate words.

'The mind perceives things in the natural world, and is conscious of its own actions; has ideas of the relations of things, such as cause and effect, etc.; and of general abstract truths, such as the principles

of mathematical, metaphysical, and moral science. Now it seems desirable that we should have a single word for the former class of these mental acts, and another for the latter; and that we should have distinct words for the different mental faculties developed in these different classes of mental acts. The word *understanding* might be used to denote the faculty to which the former class are referable, and *reason*, the faculty to which the latter are referable. Indeed this, or something like this, is already, to some extent, the prevailing sense of these words. It would manifestly do much towards clearing mental science of the doubts and difficulties which have generally cleaved to it, if the operations of the mind to be classed under the word *understanding*, and those to be classed under *reason*, should be exactly defined and settled; so that we could distinguish as well between what is meant by acts of *understanding* and acts of *reason*, as we now do between what is meant by *seeing* and what by *hearing*.

‘It is unnecessary in this place to extend these remarks to the other operations of the mind. My object is, to expose the unsoundness of the opinion sometimes advanced, that there *are* and *must* be just so many faculties of the mind, and no more; and to show that if we would cultivate in ourselves and others a just and accurate habit of thinking and speaking, we must carefully notice the smaller as well as larger differences among the operations of the mind, and must make new and more particular classifications, and employ new and appropriate terms to express them, as occasion requires; and that we must proceed in this way, till all the important relations among our mental acts, whether more minute and recondite, or more obvious, are distinctly and clearly marked. All this, which is desirable and necessary in regard to the operations of the mind generally, is specially so in regard to those which are of a moral nature, and stand in direct relation to God and his law. Here the want of a just and careful discrimination will expose us to dangerous mistakes respecting our character and our eternal welfare. It is with an ultimate reference to the affections which we exercise as moral and accountable beings, and to the general interests involved in them, that I have entered on the consideration of the present subject.’ pp. 88, 89.

We regret that a new Quarterly Journal devoted to the interests of religion, should have committed itself in the first Number, by a feeble and sophistical article in defence of the Colonization Society, and consequently in opposition to the advocates of emancipation. ‘When we are urged,’ says the Honourable Theodore Freylinghuysen, ‘to the immediate abolition of Slavery, the answer is ‘very conclusive, that duty has no claims, where both the right ‘and the power to exercise it are wanting.’ Very conclusive, truly! The same argument would have applied with equal force to the earlier efforts of the Abolitionists in this country to put down the Slave Trade. What hinders each State of the Union from performing its duty in this matter, seeing that the state legislatures at all events have the full right and power to comply with the claims of duty in this particular? These hollow pleas will

needle on the varnish of one of our common terrestrial globes, is proportionally much deeper, than the deepest perforations with which we have ever penetrated into the interior of the earth." If now at the time of the flood, there was not only a rain of forty days upon the earth, but all the "fountains of the great deep were broken up," is it a mathematical impossibility, that a gush of water from the interior of this monstrous ball, should cover the mountains, which, in comparison with the diameter of the earth, are exceedingly diminutive? The production of water in the dropsy and other diseases, would seem to be far more mathematically impossible; and yet the fact is plain. Equally certain must the fact of a former flood, overflowing the mountains, appear to the naturalist, (even independently of the Bible, and of the traditions of many ancient nations agreeing with it,) when he finds millions of sea-shells upon the highest mountain tops,—when he knows that the avalanches in the Himalaya mountains in Central Asia have brought down skeletons of horses from an elevation of 16,000 feet, from summits which no man, not to say beast, is now able to reach. And how many facts are there of a similar nature to these!

'In many cases it would be better, if men would not put on so much the appearance of knowing to a very hair, what is possible, and what is impossible in the universe. Some forty years ago, when a learned man read in Livy that it had rained stones; or heard that in the church at Ensisheim a stone was shown, which, judging from its inscription, had fallen from heaven; he would shrug his shoulders at the honest credulity of our worthy ancestors in believing something *mathematically* impossible. But after it had repeatedly rained stones in our own day, the Academicians were obliged to allow, that what they had so long regarded as mathematically impossible, had actually taken place, and the raining of stones was then put down as a fact in natural history. Many of them now assume the air of understanding the process of the thing from the very bottom, and shrug their shoulders at the honest peasant who cannot understand the thing as well as they do, and who expresses modest doubts at their explanations. Thus it goes in the world:

'Geology now, according to Bretschneider, can no longer assent to the Mosaic account of the Creation, and professes this, unconcerned how theologians may proceed in the matter. The theologian, too, might take his stand upon the book of Genesis, unconcerned how the geologist could reconcile himself with this. Such, however, is not the opinion of Dr. Bretschneider. He says (p. 77), "That the theologian can refute the sciences which depend upon experience, and are independent of theological principles, appears of itself to be impossible, and the attempt, should it be actually made, must be wholly fruitless." Should there be

a collision, therefore, between the Bible and—mark well—not *Nature*, but *natural philosophers*, Dr. Bretschneider would not hesitate a moment to declare himself against the Bible, and in favour of the infallible philosophers,—proving himself decidedly unbelieving as to the Bible, and superstitiously confident in natural philosophy, as if it had never erred. But how often has philosophy erred, and how often does it still err every day!

Let us consider now more particularly the alleged collision between Genesis and Geology. The Geologist has to do especially *with the present*, with the mountains and what concerns them, as they are spread out before his eyes. From the observation of that which now is, he refers back to the manner in which it has become thus; and here his fancy, which naturally plays a principal part in this calling up of the past, often seduces him to an unbridled deduction of consequences. A small, a very small part of the solid land, has been explored with any tolerable accuracy. The bottom of the sea, which covers two thirds of the surface of the earth, is wholly unknown. How trifling are the depths below the earth's crust into which we have penetrated, we have already seen by the comparison of the scratch in the varnish of the globe. Since, then, the amount of our knowledge of the present surface of the earth is so small, the merest tyro might hence conclude, how far we are removed from the point, in which we should be able to make out any thing definitely of the past condition of the entire globe. This is rendered doubly difficult by the fact, that the formation of the mountains cannot be explained from the manner in which the elements now act upon each other. "The necessity," says the celebrated Cuvier*, "in which Geologists saw themselves, to seek for causes different from those which we now see in operation, is the reason why they have adopted so many extraordinary hypotheses, and wandered and lost themselves in so many opposite directions." Cuvier proceeds to mention ironically some ten of the boldest of these hypotheses, and then says: "But how much difference and contradiction is there even among those geologists who have proceeded with more reserve, and who did not seek for their means (*moyens*) beyond the department of ordinary physics and chemistry." He then mentions six other hypotheses, and says, "I could mention twenty more, quite as distinct from each other as those which have been already named. Let me not be misunderstood, It is not my design to criticise their authors; on the contrary, I perceive that these ideas have belonged generally to men of genius and science, who have well understood facts, many of whom have travelled a long time with the design of testing them, and who

* Discours sur les revolutions de la surface du Globe, p. 43, 1828.

not long avail the Americans. Slavery must fall; and let the Carolinians look to themselves in time, for they will be able to obtain no twenty millions of compensation from Congress. The insertion of this article does no credit to the judgement of the Editor.

The article on the Economy of Christian Missions, attempts to answer the question, What was the cause of the immediate and powerful progress of the Gospel in the Apostolic age? That cause is resolved into the principle of entire consecration to Christ which actuated the primitive Churches; and it is inferred, that when Christian Churches shall be animated with the same spirit, the success will be equal. The article would make a good platform speech, but is far from being a satisfactory discussion of the subject. The concluding paragraphs shew that the same specious objections are raised against Missionary enterprises in New York, that are sometimes heard in this country.

‘It has been said that our country is looked upon by the world, as an example of the tendency of a free, elective government; and that the progress of free institutions through the world, will be accelerated or retarded by the experiment our country is now making. And as the success of this experiment depends on the moral and religious character of our growing population, it is thought to be of immense importance for the world, as well as for ourselves, that all our resources, of a religious character, should, at least for the present, be retained and employed within our own borders,—that we should first save ourselves; and that in this way we shall do the world the greatest good in our power.

‘It is readily conceded, that consequences of vast importance to the world, are suspended upon the experiment which our country is now making; and it is equally true, that to be successful, we must rely, under God, mainly on the progress of morality and religion in our community. Every thing, then, that tends to enfeeble or diminish our moral strength, has a portentous aspect; and every thing that increases it, brightens our hope and prospect of success. Now the foreign missionary enterprise is *just such an object* as is suited to impart tone and vigour and strength to that morality which is necessary to give complete success to our free institutions. The reflex moral influence which this work exerts upon our churches, and which is thrown back from our foreign missionary stations through our community, is great and eminently salutary. The tone of morality and piety is not only elevated, but diffused through the length and breadth of the land. This Christian community needs just such an object as the foreign missionary work, as a means of self-preservation. If our country is ever saved from the pollutions of infidelity and the withering blasts of popery, it is to be done by that spirit of enlarged benevolence “that seeketh not her own,”—that spirit which aims at nothing less than the conversion of the whole world to Christ.’

pp. 102, 3.

We pass over the homily on Sanctification, which opens in the

style of a schoolboy's essay,—‘Sin is the source of all the mischiefs which have, with such un pitying severity, scourged the ‘family of man.’ Such vapid prosing can surely contribute little to ‘the investigation, dissemination, and defence of the doctrines ‘of the Christian religion.’ There is not a sentiment in the paper above common-place, and the style is heavy and flat in the extreme.

The most valuable article in the Number, is the VIIIth, which is translated from the Evangelical Church Journal, published at Berlin, under the direction of Dr. Hengstenberg. In his Letter to a Statesman, Dr. Bretschneider takes the ground, that there must be some compromise between the antiquated doctrines of theology, and the results of modern scientific pursuits. To effect this compromise, he regards as the office of Rationalism. Selecting uniformly those results of scientific discovery which seem to militate against the statements of Revelation, and presuming these results to be infallibly true, although in many cases merely hypothetical, he arrives at the conclusion, that the doctrines of theology must be so modified as to agree with the progress of science, or fall into contempt. The writer of the article in the Berlin Journal has fairly closed with this insidious champion of masked infidelity, on his own ground; and we shall insert as much of the article as our limits will admit, not doubting that it will be equally acceptable to our own readers.

‘I. GEOLOGY AND THE BIBLE.

“Geology,” according to Dr. Bretschneider, “can no longer succeed in reconciling the Mosaic account of the Creation, with the revolutions which our globe has experienced. It teaches, without enquiring how the theologian can extricate himself in this matter, that the earth has passed through many great epochs of formation, of indefinite, but long duration, and that the first creations upon it afterwards perished.” If the Bible speaks of a flood, which was universal, and covered all the mountains of the earth, “this is now known to be *mathematically impossible*, since we have become acquainted with the entire globe, and understand the laws by which the swelling of the sea is governed.”

‘To begin with the last point, we wish to know who has shown, or is able to show, this mathematical impossibility? A late distinguished geologist* says, “We have attempted to penetrate as far as possible beneath the surface, into the interior of the earth. But if we compare the depth to which we have actually penetrated, with the real diameter of the earth, it will be seen, that we have scarcely broken the surface, and that the scratch of a

* Brogniart.

needle on the varnish of one of our common terrestrial globes, is proportionally much deeper, than the deepest perforations with which we have ever penetrated into the interior of the earth." If now at the time of the flood, there was not only a rain of forty days upon the earth, but all the "fountains of the great deep were broken up," is it a mathematical impossibility, that a gush of water from the interior of this monstrous ball, should cover the mountains, which, in comparison with the diameter of the earth, are exceedingly diminutive? The production of water in the dropsy and other diseases, would seem to be far more mathematically impossible; and yet the fact is plain. Equally certain must the fact of a former flood, overflowing the mountains, appear to the naturalist, (even independently of the Bible, and of the traditions of many ancient nations agreeing with it,) when he finds millions of sea-shells upon the highest mountain tops,—when he knows that the avalanches in the Himalaya mountains in Central Asia have brought down skeletons of horses from an elevation of 16,000 feet, from summits which no man, not to say beast, is now able to reach. And how many facts are there of a similar nature to these!

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* ‘Discours sur les revolutions de la surface du Globe, p. 43, 1828.

have themselves furnished many and important facts for science." So Cuvier. And now these Geologists, so totally disagreed among themselves, and, like Sisyphus, tasking themselves in vain, are, according to Bretschneider, to sit in judgement upon Moses.

' With these declarations of Cuvier agree the views of all the greater geologists. The celebrated *Alexander Brogniart* concludes the work already cited, on the formation of mountains, with these words: "if any suppose themselves possessed of sufficient knowledge of geological phenomena, and are endued with so bold and penetrating a spirit as to be able, with the few materials which we possess, to set forth the *manner* in which our earth was created; we leave to them this splendid undertaking; as for ourselves, we feel that we are in possession neither of sufficient means nor strength, to erect so bold, and probably so perishable a structure."

' Exactly in the same spirit does the distinguished *Humboldt* express himself. "True geognosis," he says, "acquaints us with the external surface of the earth, *as it now is*; and is a science as certain as any science descriptive of natural phenomena can be. On the contrary, every thing relating to the *former* state of our planet, is as uncertain, as the manner in which the atmosphere of the planets is formed. And yet it is not long since geologists employed themselves chiefly with these problems, the solution of which is almost impossible, and seemed to prefer to resort to these fabulous times in the physical history of the world,"*

' When we read these humble acknowledgments of some of the greatest naturalists respecting their knowledge, or rather ignorance, of the former states of the earth, and especially of the history of the creation, we cannot forbear to wonder, that a theologian,—a layman in natural science,—should rush on so boldly in the attempt to confute Moses by Geology. Dr. Bretschneider knows neither what natural history has done, nor what it can do, if he supposes that in its present state it can give any certain disclosures respecting the history of the creation. Does it understand even the work of preservation,—the daily production of men, animals, and plants? The greatest zoologist of our times, *Cuvier*, confesses, "that the origination of organic being is the greatest mystery in the household of nature, into which mortal spirit has never been able as yet to penetrate. We see only that which is already formed, never the first formation itself . . . The deepest investigations have never as yet unveiled the mystery of

* "Essai geognostique sur le gisement des roches," by Humboldt, p. 5.

the origin of being."* If then the greatest naturalist must humbly confess, that what lies before his eyes, indeed his own origin, is the deepest mystery, ("who knows whence he came,")—shall we imagine ourselves capable of understanding how the heavens and the earth were formed in the beginning? "Where wast thou, when I formed the earth; tell me, if thou art so wise?"

'But some one may ask, (and a Christian divine *ought* to be the first one to ask such a question,) Have there been no results from these diligent geological inquiries which *agree* with the Bible? Yes, we respond; exactly those geological facts which are most certainly and indubitably established agree with the Bible. It is by facts of this nature, that the flood is proved. Upon this geological certainty of a flood, Brogniart founds the two principal divisions in his book which has been already cited. The first comprises the present, as he calls it *postdiluvian* world; the second, the former, or *antediluvian* period. Buckland's excellent work, "*Reliquiæ diluvianæ*," which obtained a prize from the royal society in London, follows, as its title implies, the Mosaic narrative of the flood, and in a most admirable manner places this great catastrophe before our minds by a multitude of observations made with great diligence, and combined together soberly, and without any unnatural force.

'We rejoice in these clear results of Geology agreeing with the Bible. And no geological *facts* can be pointed out, which *in themselves*, contradict the Bible†. An apparent contradiction can result only from immature hypotheses built precipitantly upon premises wholly unable to support them. It was this precipitancy which gave birth to those innumerable geological systems of which Cuvier speaks, as we have seen. We must thoroughly understand the account of Moses, and also the mountains of the earth, before we shall be able to compare them with each other. But as Buckland well remarks, "*thorough geological investigations lead back to the Holy Scriptures, while superficial investigations lead from them.*"

* 'Cuvier's "Animal Kingdom."

† 'As, for example, the appearance of Fossils.—As the geologists now connect the Volcanic with the Neptunian theory, there is no possibility of fixing the epochs of formation, with any tolerable degree of probability. One example may suffice to show this. Brogniart, in the work before cited, considers Granite as a body sometimes projected, sometimes precipitated. Suppose a granite summit, to project above a layer of clay, which encircles it. If it is regarded as precipitated, it is older than the layer of clay covering it, and cast upon it. If it is regarded as projected, it is more recent than the layer of clay which covers it, and through which it broke forth from beneath. The ambiguity and arbitrariness of the geological interpretation is clear. I mention this in reference to Dr. Bretschneider's "indefinite, but long epochs of formation."

‘ II. ASTRONOMY AND THE BIBLE.

‘ The second alledged opponent of the Bible, according to Bretschneider, is *Astronomy*. He says (p. 70,) “ It was this exalted science which first made a fatal assault upon the notions of antiquity respecting heaven, earth, hell, resurrection, judgement, and the end of the world, which still remained unaltered at the time of the Reformation. Whereas,” he says (p. 73,) “ the ancients felt a necessity of having an *under world* for the souls of the deceased, because they could neither leave them upon the surface of the earth, nor transport them to heaven; this necessity ceased now to be felt any longer. Indeed the whole notion of an *under world* and a *hell*, was destroyed by Astronomy and Geology, and with it all the traditionary notions about the punishments of the damned. With the loss of the old belief about heaven and hell, the Devil also, with the Evil spirits, lost his place as a fallen angel, banished from heaven. The idea, too, of Christ’s descent to hell became very troublesome to theologians, after the under world had been taken from them.” “ It now became a question with our theologians, where the soul of Christ was, while his body lay in the grave.” This seems then to imply the thought, that Christ was only *apparently* dead.

‘ The reader will perceive that Bretschneider understands the art of drawing consequences. Were the premises only true, the conclusion would certainly be so. The premises are, that the notion of an under world is destroyed by Astronomy and Geology. But what does the Astronomer or the Geologist know of the interior of the earth? I must refer again to what has been said before, that the depth to which the miner has penetrated, may be compared with the scratch of a needle on the varnish of a common globe. Can the texts, Eph. iv. 9, and 1 Pet. iii. 19, 20, be so easily set aside?

‘ But how comes it to pass, every intelligent reader will be ready to inquire, that these inconsistencies between the Copernican system and the Bible, if they really exist, have been unobserved during nearly three centuries? The three great heroes of Astronomy, Copernicus, Keppler, and Newton, were certainly Christian believers, and any thing but indifferent to such contradictions. Newton’s firm and pious adherence to the Bible is too well known, to make it necessary for me to dwell upon it here. His work on *Chronology* is based upon the Bible. This man, whom his age admired as its greatest genius, wrote a commentary on the Prophet Daniel and the Apocalypse. Hence we may infer (*a majori ad minus*), what was the degree of his orthodoxy.

‘ What Keppler thought of the apparent contradictions between the Bible and the system of Copernicus, appears from the

following passage. "Astronomy," he says *, "unfolds the causes of natural things; it professedly (*ex professo*) investigates optical illusions. The Bible, which teaches higher things (*sublimiora tradentes*) makes use of the common modes of speech in order to be understood,—speaks only in passing of natural things, according to their appearance, since it is upon their appearance, that human language is built. And the Bible would speak in the same way, even if all men had insight into these optical illusions. For even we astronomers do not pursue this science with the design of altering common language; but we wish to open the gates of truth, without at all affecting the vulgar modes of speech. We say, with the common people, *the planets stood still, or go down,—the sun rises and sets, it comes forth from one end of heaven, like a bridegroom from his chamber, and hides itself at the other end;—it mounts into the midst of the heavens,—*these forms of speech we use with the common people; meaning only, that so the thing appears to us, although it is not truly so, as all astronomers are agreed. How much less should we require that the Scriptures of divine inspiration, setting aside the common modes of speech, should shape their words according to the model of the natural sciences, and by employing a dark and inappropriate phraseology about things which surpass the comprehension of those whom it designs to instruct, perplex the simple people of God, and thus obstruct its own way towards the attainment of the far more exalted end at which it aims."

'Thus plainly and excellently does this great Astronomer answer the objections which were made at his time, from the apparent inconsistencies between the Copernican system and the Bible. Still more readily does Copernicus himself dispose of those who attempted to prove such inconsistencies. He had so good a theological conscience in the construction of his system, that he dedicated his celebrated work, *de revolutionibus orbium celestium*, to Pope Paul III. In this dedication he says, "Should there, perchance, be any foolish prater (*ματαιόλογοι*), who, while they know nothing of mathematical matters, yet assume to pronounce judgment concerning them, and on account of some texts of Scripture which they wickedly pervert to their own purposes, venture to blame and denounce my work;—for such persons I concern myself not at all, and despise their opinion, as stupidly impudent" †.

* 'Epitome Astronomiæ Copernicanæ, p. 138.

† 'The passage is thus in the original: "Si fortasse erunt *ματαιόλογοι* qui cum omnium mathematicum ignari sint, tamen de illis iudicium sibi sumunt, propter aliquem locum scripturæ, male ad suum propositum detorsum, ausi fuerint meum hoc institutum reprehendere ac insectari, illos mihi moror, adeo at etiam illorum iudicium tamquam temerarium contemnam.'

‘ Copernicus, like Kepler, and afterwards Newton, were therefore firmly persuaded, that the new system of the world was not opposed to the Bible. But the monks who condemned Galileo thought differently, and agreed with Dr. Bretschneider. He and the monks place the matter in this position, either the doctrines of the Bible, or the doctrines of Copernicus are true,—one or the other must give place. The monks, and with them the Pope, decided for the Bible; Bretschneider for Copernicus, and *against* the Bible; “since it is obvious,” as he says, “that the sciences, which rest upon experience, cannot be refuted.” “And even the Pope,” he says, (p. 77,) saw himself compelled, after a number of years, to allow the condemned Copernican system in Rome.” Does Bretschneider then really think, that in allowing the Copernican system, the Pope at the same time pronounced, as carelessly as he himself does, many of the doctrines of the Bible erroneous, and that he assailed the book of Joshua? On the contrary, science rather appeals *de papa male informato, ad papam melius informandum*—from the Pope ill-informed, to the Pope better informed, and the Pope is now convinced, that those who find such contradictions between the Bible and Copernicus, are foolish praters (ματαιόλογοι), and it is on this account that he now allows of the Copernican system.

‘ III. ANTHROPOLOGY AND THE BIBLE.

‘ The third alleged enemy of the Bible, is, according to Bretschneider, the Natural History of the human race, founded upon the more recent information we possess respecting the different people of the earth. “Natural philosophers and writers of travels,” says Bretschneider, (p. 68,) “communicated unsuspectingly the results of their inquiries respecting the human race, and the nations in all parts and corners of the earth. They described the difference of the races in form, colour, and intellectual powers, and the varieties arising from the mixture of the races. They pointed out the great and permanent distinctions between them, showing that these differences cannot be laid to the account of climate or mode of support, but depend upon an original difference of origin. Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologician now thrown! If it is made to appear, that instead of *one* Adam for the whole human race, there is an Adam for the Caucasians, another for the negroes, a third for the American tribes, a fourth for the Malays, a fifth for the Mongoli, etc.; what can theology do with the *one* Adam of the Bible, with the doctrine of the Fall, and the guilt imputed to all men through Adam, with the whole doctrine of original sin as a consequence of the Fall, and an infirmity

derived to all men, by ordinary generation from Adam? And if these doctrines were set aside, where was the necessity of the vicarious satisfaction of Christ,—the second Adam, in order to remove the guilt of the first? Where was now the ground of the condemnation of the heathen, if they did not descend from Adam?" And—since we are put on so good a course of questions by Bretschneider,—I would proceed to ask, where, if it is true that the theologian cannot refute the sciences which depend on experience,—where could he find any ground left, on which to construct a system of Christian Theology? This must be as difficult an undertaking, as for a cutler to make a knife, in which nothing but the handle and blade should be wanting.

'That the human race is divided into many species, is not derived from one Adam, but from as many Adams as there are species, was said long ago by another man, with whom more lately some German and French writers have agreed. This man was *Voltaire*, of whose contempt for religion Bretschneider elsewhere speaks. But how can he dare to cast a stone against *Voltaire*? Indeed, where is there so great a difference between them? Has not Bretschneider, as well as *Voltaire*, attacked the fundamentals of the Christian doctrine,—the truth of the divine word, our only consolation in life and death? I see no difference but this, that *Voltaire* attacks religion with wit, and Bretschneider without wit.

'But *Voltaire* has been corrected in this matter by the great *Haller*, who thus writes*: "*Voltaire* attempted to throw suspicion upon the narrative of *Moses*, and to make the derivation of all nations from a single man ridiculous. The pretext for his notion is derived from the fundamental error, that the different people,—the whites and the negroes,—are distinguished from each other by as essential characteristics in their organization, as a palm-tree is from a pear-tree. *This principle is plainly false.* All men with whom we are acquainted, in the South and in the North, or who are every way discovered in the great sea which extends from *Patagonia* to the *Cape of Good Hope*, and so around the *Patagonia*, encircling the known world, have countenances, teeth, fingers, toes, breasts, their whole inward structure, and all the entrails, invariably alike, without the least distinction. We are acquainted with many sorts of animals, between which there are vastly greater differences than are ever found between two men, and which are yet unquestionably of the same origin." Thus the great physiologist *Haller*.

* 'Briefe uber einige, &c. Letters on some objections of free-thinkers of the present day. Pt. III. p. 70.

* In this respect *Cuvier*, the great zoologist of our times, perfectly agrees with him. "Man," he says*, "consists of but one genus." In another place he says, "Although there is only one genus of men, since all nations of the earth can fruitfully intermingle, yet we observe that different nations have a peculiar organization, which is propagated in a hereditary way, and that these differences of organization constitute the different races."

† Dr. Bretschneider refers us, however, on this subject to Blumenbach. After saying, as quoted above, that the differences among men must not be laid to the account of climate or of food, but must be traced to a fundamental difference in their origin, he proceeds to say: "Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologian now thrown? If it was made to appear, that instead of *one* Adam, etc." I ask my unprejudiced reader not familiarly acquainted with this subject, whether, after reading this passage, he would not certainly have supposed, that Blumenbach affirmed in his system, that there is a difference among men, which cannot be laid to the account of climate, etc., but which depends upon a difference in their origin,—in short, that there were many Adams?

‡ What then will the reader think, when he is assured, that he may find the very *opposite* of all this in Blumenbach's work, *De generis humani varietate*†. This work concludes with the following words: "It cannot be doubted that each and all the varieties of men, as far as they are now known, belong in all probability (*verisimillime*) to one and the same species." To prove this is the object of the whole book,—to prove that the varieties among men do not result from a difference of origin, but from climate, food, etc. And not only in the work already named, but also in his contributions to natural history, has Blumenbach carried through this his characteristic doctrine. He says here, (p. 56,) "There have been persons who have protested vehemently against seeing their own noble selves placed by the side of negroes and Hottentots, in one common genus in the system of nature. An idle dreamer,—the celebrated *philosophus per ignem Theophrastus Paracelsus Bombastus*, could not understand how all the children of men should belong to one

* The Animal Kingdom, by Cuvier, Pt. I. pp. 72, 87.

† *De generis humani varietate nativa*, auctore Blumenbach, 1795. Compare Blumenbach's "Handbuch der Naturgeschichte," p. 55, 1825.

and the same genus, and therefore, to solve his doubts, made on paper his two Adams. It may conduce to quiet the minds of many in this matter, which is an universal family concern, for me to name three philosophers of quite a different sort, who, however they may have differed on other points, still perfectly agreed in this; doubtless because it is an object in natural history, and they all were the greatest natural philosophers which the world has recently lost, viz. HALLER, LINNEUS, and BUFFON. All three of these held, that all true men, *Europeans*, *negroes*, etc. are mere varieties of one and the same genus."

'Blumenbach says farther (p. 80), "I see not the least reason, why, considering this subject physiologically, and as a subject in natural history, I should have the least doubt, that all the people, in all the known parts of the world, belong to one and the same common family. Since all the differences in the human race, however striking they may at first appear, on nearer examination run into each other by the most unobservable transitions and shades, no other than very *arbitrary* lines can be drawn between these varieties."

'These quotations, I think, will suffice. And now I ask the reader, (for I know not myself what I ought to say,) what he thinks, when a Protestant divine proceeds as Bretschneider here does: in the first place, setting aside the authority of the creeds of our Church (p. 43), and pretending that "the divine doctrine of the Holy Scriptures" ought to take precedence with every one over the Augsburg Confession, which is merely the word of man; and then turning himself about, and representing this same word of God, as full of falsehoods, and for proof of this representation, resorting frivolously to futile and baseless arguments, from sciences to which he has never seriously attended!

'IV. NATURAL RELIGION.

"May the Lord be with us, for it will soon be midnight around us,"* we must be ready to say, when we consider the various efforts which are made to disturb the faith of Christians in the Bible, and point them only to the revelation of God in nature, i. e. to lead them back to heathenism, and even further (Heb. vi. 4, 6). PASCAL, who was a man equally great as a natural philosopher and a theologian, clearly shews, with thorough knowledge of himself and of nature, where this will end. "When I see," he says, "the blindness and misery of men, and the striking contradictions which we observe in our own nature,—when I see the whole creation *silent*, and man *without light, left to himself*,

* The Translator appears to have missed the sense of this allusion: It is near midnight, the Bridegroom must be at hand.

and as it were lost in a corner of the universe, without knowing who placed him there, for what object he is there, or what will become of him at death ; I am seized with horror, like a man who had been carried while asleep to a waste and desolate island, and who awakes without knowing where he is, or without having any means of escaping from the island. And then I can only wonder, why we do not fall into despair at so miserable a condition.—I look around me on every side, and see every where only darkness. Nature affords me nothing which does not fill me with doubt and disquiet. Did I see absolutely nothing to point me to God, I would determine on entire infidelity. Could I find every where the traces of the Creator, I would rest in the peace of faith ; but since I see too much to deny, and too little to be certain, I am in a most deplorable state.”

“ “ It is in vain,” says Pascal, in another passage, “ to attempt to convert the wicked by pointing to the works of God, to the course of the moon, of the planets, etc. The creation preaches the Creator to those only who already have a lively faith in their hearts.” Compare with this the accordant sentiment of the first chapter of the Epistle to the Romans ; how, according to Paul, the foolish, darkened heart of the heathen turned from the worship of God to the worship of the creature, and how the most shameful vices went hand and hand with this idolatry. How is it possible that so many divines, in the very face of these historical facts, should undertake to preach God and virtue to men, without any reference to Christ ! It is the same as to immortality, about which many gaily dream in times of health, while they are unable, when it comes to that, to comfort a poor Christian when dying.”

‘ Among those who thus dream is Dr. Bretschneider, when he speaks of Astronomy as follows : “ This sublime science, which enlarges our conceptions of immortality by views so inspiring, and which, by opening a view of innumerable worlds, offers the surest *pledges* of our spiritual life beyond the grave.” . . Pledges ! What if we had no other pledges of immortality ! In view of the stars could I, poor man, bound to the earth, and struck with horror at mouldering corpses, build hopes or rather claims for immortality ? This would be enthusiasm indeed !

‘ Instead of this astronomical phantasy about immortality, which resembles some sentimental sermons we hear, let the reader refer to the language of that horrible feeling, to which contemplation of nature, so far as it is just, must lead the man who turns away from Christ. “ There has,” writes Werther, “ as it were, a curtain drawn itself round my soul. And the theatre of a boundless life has changed before me into the abyss of an ever open grave. Canst thou say that any thing is, since every thing

passes away ;—since every thing rolls along with the speed of a tempest, and seldom outlasts the whole power of its being,—hurried along by the stream, whelmed beneath the waves, or dashed against the rocks !—since there is no moment which does not waste thee, and thine around thee ! . . . My heart is undermined by that consuming power, which lies concealed in universal nature, which has formed nothing which does not destroy what is nearest to it, and itself. Thus disquieted, I reel along,—the heavens and earth, and their moving powers around me ; I see nothing but a monster ever devouring, and ever again reproducing ! ”

‘ Thus does death sport with all these heathen phantasies of immortality, and shows his fearful power, which destroys the tender grass of the spring and the new-born infant alike, it may be sooner or later, but yet inevitably. “ In the midst of life, we are surrounded by death. Whom shall we seek for help, that we may obtain mercy ? Thou, Lord, *alone*, art able to succour us.” Yes, thou *alone* ! In the wide, wide world, there is no other help. Therefore thanks be to God, who hath given us the victory, through our Lord Jesus Christ.’

ART. X.—LITERARY INTELLIGENCE.

In the press, Professor Vaughan's New Work on the Causes of the Corruptions of Christianity, being the Second Volume of the Congregational Lecture.

In the press, The Truth and Excellence of the Christian Revelation, demonstrated in two Addresses to the Young and the Unlearned, by W. Youngman.

Preparing for publication, Illustrations, with a Topographical and Descriptive Account, of Cassiobury-Park, Hertfordshire ; the Seat of the Earl of Essex. By John Britton, F.S.A., &c. The Work will consist of about Forty Pages of Letter-Press, in Folio, and at least Thirty Embellishments. The Publication will be limited to 150 Copies, price Three Guineas, and a few coloured at Six Guineas.

In the press, A Series of Essays on Revealed Characteristics of God, by G. Barrow Kidd, Minister of Roe St. Chapel, Macclesfield, in 1 volume, 8vo.

“ The Country Town,” will form the fifth number of the popular and useful series of Treatises on Domestic Economy, now publishing by the Rev. Charles B. Tayler, under the Title of “ Social Evils and their Remedy,” and will appear early this month.

In the press, *Redemption; or the New Song in both worlds*, by Robert Philip, of Maberly Chapel, Author of the *Experimental Guides, Manly Piety, &c.*

Dr. Southey is engaged upon a life of Dr. Watts, to accompany a new Edition of the '*Horæ Lyricæ*,' forming the ninth Vol. of the '*Sacred Classics*.'

The Rev. Ingram Cobbin has just published the first volume of an *Evangelical Synopsis*, for the use of Families; or, the *Holy Bible*, with notes explanatory and practical, selected from the most eminent Biblical authorities, and interspersed with original remarks. This work will give the spirit of many hundred authors, and is adapted both for families and private students, &c. It will be completed in three vols.

In the press, "The present state of Aural Surgery, or methods of treating Deafness, Diseases of the Ears, the Deaf and Dumb, &c. Addressed to the honorable the Members of the Committee, for inquiring into the state of the Medical and Surgical profession. By W. Wright, Esq., Surgeon Aurist to her late Majesty, Queen Charlotte, &c. &c. &c."

In the press, Baucroft's *History of the United States from the discovery of the American Continent to the present time.*

In the press, *The Gun; or, a Treatise on small Fire-Arms*, from the damascus down to the musket, or common iron barrel; with the various processes, suggestions for improvements, experiments, &c. &c., by William Greener.

Mr. Rowbotham has in the press, a *New Guide to the French Language*, in *Conversations, Dialogues*, and a *Copious Vocabulary* with the pronunciation to the most difficult words, for the use of schools and travellers.

In the press and shortly will be published, a *Treatise on Physical Optics*: in which 300 phenomena are stated and explained, on the Principles of Gravitation; including the most interesting and difficult relation to the Motion, Reflection, &c., of Light; the Solar Spectrum; Colours of Thin and Thick Plates; Diffraction; Polarisation; Colours of Thin Crystals; Vision; Colours of Natural Bodies, &c.

A *History of British Fishes*, with wood-cuts of all the species and numerous illustrative Vignettes, intended as a companion to Bewick's *British Birds*, is in a forward state. The descriptions by William Yarrell, F.L.S. This work will contain about 50 species more than the last published catalogue of British Fishes.

The *Van Diemen's Land Annual and Guide*, for 1834, has just been received from Hobart Town, and will be published in a few days, containing valuable information for the guidance of Emigrants; a brief History of the Colony, its Commerce, Institutions, Schools, Agriculture, &c., with other useful and important intelligence connected with that flourishing Colony.

Preparing for publication, a Selection of Three Hundred Psalm Tunes, suitable for congregational and family worship, and adapted to the Hymn Books in general use in Churches and Chapels, arranged for four voices, with a separate accompaniment for the organ or piano-forte. The whole newly harmonized by Vincent Novello, Esq., or other eminent composers, with many originals by Novello, Samuel Wesley, Samuel Webb, Horsley, Atwood, and others contributed expressly for this work. To be published in three Parts. The first Part is expected to be ready by the 1st of November.

In the press, Human Physiology. By John Elliotson, M.D. Cantab. F.R.S. President of the Medical and Chirurgical, and of the Phrenological Societies of London, Professor of the Practice of Medical and Clinical Medicine, and Dean of the Faculty, in the University of London, Physician to the London University Hospital, Fellow of the Royal College of Physicians, &c. With which is incorporated much of the Institutiones Physiologiæ of J. F. Blumenbach, M.D. F.R.S. Professor of Medicine in the University of Göttingen. Fifth Edition; with a large number of Anatomical Woodcuts, for illustration to the general reader. The last edition has been taken to pieces, and the contents arranged in a new and natural order; and a large quantity of fresh matter has been added which has not yet found its way into any physiological work.

Preparing for publication, Observations on the Preservation of Hearing, and on the choice, use, and abuse of Ear-Trumpets, &c. By I. H. Curtis, Esq., Aurist to the King.

The Autobiography of a Dissenting Minister will be ready for Publication about the middle of October.

Friendship's Offering for 1835, will appear on the 1st of November, in its usual style of elegant binding, and with an array of highly finished Engravings, after celebrated paintings, by Chalon, Parris, Wood, Purser, Stone, Barrett, and other eminent artists. Its carefully selected Literature will also comprise contributions from the most popular writers, thus preserving that high character of superior excellence for which this old and favourite annual has always been distinguished.

ART. XI. WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of Captain James Wilson. By the late Rev. John Griffin, Portsea. Fourth edition. With portrait. 18mo. 4s. cloth.

MISCELLANEOUS.

Summer Rambles; illustrative of the Pleasure derived from the Study of Natural History. With plates. Plain, 3s. 6d. boards; or coloured, 5s. silk.

The Trial of Captain Augustus Wathen, of the Fifteenth, or King's Hussars. 8vo, 5s. boards.

The British Critic and the Rev. Richard Watson: Strictures upon the British Critic, No. XXXI., Article I.: Review of Jackson's Memoirs of the Life and Writings of the Rev. Richard Watson. 8vo. 1s.

Byroniana. The Opinions of Lord Byron on Men, Manners and Things; with the Parish Clerk's Album, kept at his burial-place, Hucknall Torkard. 18mo. 2s. 6d. boards.

NATURAL HISTORY.

Cattermole's illustrated edition of Dr. Aikin's Calendar of Nature; or Natural History of each Month of the Year. With a few additions to the text, by a Fellow of the Linnæan and Zoological Societies. 4s. 6d. cloth lettered.

POETRY.

The Deity, a Poem, in Twelve Books. By Thomas Ragg, Author of "The Incarnation and other Poems." With an Introductory Essay by Isaac Taylor, Esq., of Ongar. 12mo. 8s.

Philip Van Artevelde; a Dramatic Romance, in 2 parts. By Henry Taylor, Esq. 2 vols., 10s. boards.

THEOLOGY.

The Truth and Excellence of the Christian Revelation, demonstrated in two Addresses, intended principally for the Young and the unlearned. By W. Youngman. 12mo. 3s. cloth.

A Discourse of Natural and Moral Impotency. By Joseph Truman, B.D. A New Edition, with a Biographical Introduction by Henry Rogers. In royal 16mo. 3s. cloth.

Redemption; or the New Song in Heaven, the Test of Truth and Duty on Earth. By Rev. R. Philip, of Maberly Chapel. 18mo., cloth lettered, price 2s. 6d.

On the Atonement and Intercession of Jesus Christ. By the Rev. William Symington, Stranraer. 8vo., 10s.

The Philosophy of the Evidences of Christianity. By James Steele. 8vo., 7s. 6d.

TOPOGRAPHY.

The New British Province of South Australia; or, a Description of the Country. Illustrated with charts and views, and an account of the principles, objects, plan, and prospects of the New Colony. In a small pocket volume bound in cloth. 2s. 6d.

TRAVELS.

Travels into Bokhara; being the Account of a Journey from India to Cabool, Tary, and Persia; also Narrative of a Voyage by the Indus, by routes never before taken by any European, while on a Mission to the Court of Lanore with Presents from the King of Great Britain. By Lieut. Alexander Burnes, F.R.S. With numerous Plates, 3 vols. 8vo.